

THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

IF BUT ONE YEAR

If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Master's praise;
One year to fill with work my days;
One year to strive for a reward,
When I should stand before my Lord.

I think that I should spend each day
Witnessing along the way
For my Lord. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.

So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand,
A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends.

—Author unknown

Selected from Seeking True Values

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BUT GROW IN GRACE . . .

Another year is gone and we stand on the threshold of a new year--1982. In a sense, we are building, and the room we were working on has been completed and we must move on. Or perhaps it was incomplete, but we must move on anyway.

Oliver Wendell Holmes wrote the poem "The Chambered Nautilus" about a sea creature that makes its shell as it grows. Each year it builds a new, larger chamber, moves into this new room and closes up the door behind it. It cannot return to the small room of the year before. But each new chamber is larger and more beautiful than the one before it. The poet describes this creature and its spiral, partitioned shell (which he evidently found on the seashore) and then takes a lesson from it.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn! . . .
While on mine ear it rings
Through the deep caves of thought I hear a voice
that sings:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea!

This is a good New Year's thought for us. Though we know that without God we can do nothing, yet with Him we can do all things. "For it is God which worketh in you both to will and to do of his good

pleasure." (Philippians 2:13) Our improvement is His will. He calls us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." (II Peter 3:18) This growth is certainly not accomplished by our own abilities but by the grace and power and Spirit of God. However, God has left the choosing to us. We must yield to Him or He will not be able to help us. And, for this reason, He holds us responsible.

We may feel that we made very little progress in 1981. It is common to feel this way, and perhaps it is all too true. In gauging our progress we must have the right "yardstick". Financial progress, physical growth, acquiring worldly knowledge, and growing in the esteem of men are all types of progress. We cannot say that God is not interested in these areas, but we believe His main concern for us is our growth in grace and in the knowledge of Jesus. Christ's "Sermon on the Mount", Romans 12, and the rest of God's Word comprise a gauge for our spiritual growth.

While our spiritual growth is the most vital area, it is also the one over which we, in yielding to the Spirit, have the most control. Jesus tells us we can't make one hair white or black and we can't add a cubit to our stature. We sometimes have financial problems which we cannot control. Sometimes people misunderstand us, and we lose our influence with them. But in the spiritual realm James tells us (4:8); "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." The prophet Malachi (3:7) called the people to ". . . Return unto me, and I will return unto you, saith the Lord of hosts. . ." Jesus said, "Seek ye first the kingdom of God, and his righteousness. . ."

Perhaps much of the time in 1982 our duties and our course in life will be laid out in a way that we may think we haven't much choice. But this very course and the many daily duties are the results of our choices. And even the determination to perform daily routine chores and tasks and to perform them well is

a wise choice and promotes spiritual growth. The way is open for us to serve God if we will. 1982 will bring many times in which we can either choose to serve God and in this way "build more stately mansions" or we can choose to serve self or perhaps even tear down and suffer for it.

One example of the choices we can make is in our "eating". Our bodies must have food and so must our souls if we would grow and remain healthy. In 1982, if the Lord tarries, we will probably eat about 1,095 meals not counting between-meal snacks. This is allowing three meals each day, and most of us don't vary too far from this schedule. How many spiritual meals will we have in 1982? I Peter 2:2 tells us "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." We cannot stress too much the importance of feeding on the Word for regular, healthy, spiritual growth. This is where we learn God's will and His love for us. This is where we get to know Jesus Christ. Here we learn our duty. Here we find God's promises. His own message to us is so available, and if we do not take it, we are without excuse.

May the end of 1982 find us closer to God than we are now. May the "room" of this year be more vast to allow for growth in grace. As the poet indicates, someday the shell will be discarded, and we will be free. Let us live for that time when we will be absent from the body and present with the Lord. --L.C.

A NEW BEGINNING

- I met a businessman and his wife at the airport while waiting to board a flight. After we'd watched several jets take off into the murky darkness, the young, attractive woman said, "I wish I could vanish into space just like that plane and start life all over again."

Why did she want to vanish? Why did she want to escape? What ugly hand from the past was spoiling the present?

Some time ago, a national news magazine told about

Americans immigrating to Australia. Some of these modern pilgrims indicated they were naturally daring and sought excitement and adventure. Most, however, expressed a desire to change their environments. Distressed by rising crime rates, social unrest, and the soaring cost of living, they wanted to get away from it all and start life over.

Have you ever wanted to get away from it all? In 1212 in Europe, the spirit of the Crusades charmed a young boy named Stephen. He took up a cross and started marching.

Soon, hundreds of children, tired of tending sheep and working in the fields, started to follow him. Stephen promised to lead them over the mountains and through the seas to God. Carrying wooden crosses, they marched down the hills and valleys of Italy, singing, "We are going to God."

Historians believe these young people were trying to escape the realities of their world. They were inspired by Stephen's call to adventure.

But did they escape? No. At Genoa and Venice, they were met by every kind of evil. Slave traders carried them off to Egypt. Many became ill and died; others were robbed and molested. Some turned back, without a cross, without a song, disillusioned and discouraged.

Why are people dissatisfied with life? I see three reasons.

First, life on the natural plane is incomplete morally, intellectually, and physically. We know what is good and right. We know what we would like to have. Yet we see evil and deception on every side. Daily we are faced with corruption in government, dishonesty in business, and cheating in marriage. Our faith in mankind is shattered. Life seems incomplete because we were made for God.

Second, life on the natural plane is disappointing. Poet A. B. Bragdon wrote:

Alas, how scant the sheaves for all the trouble,
The toil, the pain and the resolve sublime--
A few full ears; the rest but weeds and stubble,

And withered wildflowers plucked before their time.

To many, life is a continual disappointment.

Third, life on the natural plane is sinful. Men and women want to live above the downward pull, but they cannot. They want to fly, but they have no wings.

In I Corinthians 2:14 we read, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

By himself, man finds it impossible to overcome the weight and pull of sin. Life on the natural plane is self-centered, sinful.

But life on the natural plane can be changed. There is an answer to sin. There is an answer to disappointment and emptiness. You can have a new start. Many people think they can start over by moving. Young people run away. Businessmen seek new jobs. Spouses leave the community when one is found to be unfaithful.

But the chance for a new start is not found in these temporary changes. With God's help and forgiveness, you can have a new start right where you are.

J. B. Phillips has translatted II Corinthians 5:17: "If a man is in Christ he becomes a new person altogether--the past is finished and gone, everything has become fresh and new."

Martin Luther described his new start this way: "When by the Spirit of God, I understood the words, 'The just shall live by faith,' I felt born again like a new man; I entered through the open doors into the very paradise of God!"

To experience a new start, confess your sins to Jesus Christ and acknowledge Him as God's provision for you. This new year there is no better time for a new beginning that lasts.

By George Sweeting
Selected by Kenneth Martin

BAPTISM: WATER AND SPIRIT
(Continued from last issue)

WHY IMMERSION?

What is the proper method of baptism? We feel there has been much quarreling and division in Christ's church over this matter, and that His cause has often suffered. We have no desire to condemn those whose sincere convictions and interpretation of Truth may differ from ours. This is primarily written to share our convictions with those from without who have never honestly considered them, and to teach to our children the truth as we understand it. Indeed, our wish is that all men could be saved, and we want none to stumble. We see evidences of the Spirit in many persons who practice baptism with other modes, and rejoice wherever there is a desire for truth and light.

But in our studies we find no Scriptural backing for any mode other than immersion. To us it seems perfectly logical that water baptism is best fulfilled by immersion. But we won't just trust in our logic; we will attempt to give reasons on how we came to this decision. We will divide this into three sections: 1) the Scriptures, 2) the original Greek, and 3) testimonies of early Christian leaders and writers.

1) The Scriptures: John the Baptist baptized in Jordan (river). Jesus, after his baptism, came up out of the water. "And John also was baptizing in Aenon near to Salim, because there was much water there." (John 3:23) ". . . And they went down both into the water. . . And when they were come up out of the water. . ." (Acts 8:38) It is going against common sense to think they would go into the water to pour or sprinkle water over the applicant. Also, why would they have needed much water? Surely so they could be immersed.

We have already mentioned Scriptures concerning our dying with Christ. When we bow down, as Christ bowed His head and died, we bow down and are submerged into

the water, representing His burial. Then we are raised up, representing the new birth. The minister then lays his hands on us and prays over us for the Holy Ghost to enter us.

2) The original Greek: Going further back into Old Testament times, we find the Hebrew root word "Bapto" which means "to dip". Looking at the New Testament Greek, we find "Baptizo", meaning "to consecrate by pouring out on or putting into". Now we can see the two meanings of baptize: the Spirit, by pouring out on, and water, by putting into. We are put into the water and the Spirit is poured out on us.

3) Testimonies of ancient Christians: "Christian baptism. How it has been practiced from the Apostolic time and continued through all the centuries up to our time." (Early Church History)

"John Montanus and Jacob Mehrning, after having examined all the testimonies of the Gospel and of the oldest church histories, make their conclusion in this century (or, regarding the first century) with the following queries and answers:

"What is Baptism? It is to be immersed in water, and to be washed and bathed therein in the name of the Father, and of the Son, and of the Holy Ghost, etc.

"How ought we rightly to baptize with water? Thus and not otherwise, but as the word baptize properly means to dip or to immerse, that he, the baptist, immerse the candidate with his whole body in water, and, as it were, bury him therein, and again draw him and let him come up from thence, as Christ himself was baptized in Jordan; and all of his Holy Apostles have baptized in this manner, according to the testimony of the Gospel and of all the primitive church histories, etc.

"Whom are we to baptize? Those, or as the Greek word 'autous' clearly means, such are to be baptized, who first according to Christ's institution of baptism, have been taught out of the Gospel, and been made disciples of Christ, and have received, as all

examples of baptism in the first apostolic church unanimously declare.

"The Magdeburg Centuriatores, who approve otherwise of infant baptism and sprinkling, testify of this century that the Baptist has immersed into the water the candidates, and washed them in the name of the Father, and of the Son, and of the Holy Ghost.

"Joseph Vicecomes, a Roman Catholic author, testifies in his book of Ancient Ceremonies, etc., of baptism, that in those times they baptized only by immersion into the water, and that the candidate was immersed three times, and at each dipping one name of the Holy Trinity was pronounced.

"In the so-called Apostolic Ordinances (canones) it is said: 'If a bishop or elder does not immerse three times in baptism, he shall be deposed, for Christ has said, "Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. . . .'"

"Rabanus: 'Baptism signifies in the Greek and Latin languages an immersion, which is performed in the name of the Father, and of the Son, and of the Holy Ghost.' Again: 'That the disciple be baptized with threefold immersion in the name of the Holy Trinity. This threefold immersion may signify the three days' burial.' (Ninth century)

"The Waldenses and Albigenses maintained and practiced the immersion of believers, and not of children. (Eleventh century)

"Luther declares, 'Baptism, in Greek "Baptismos", in Latin "Mersio", is when there is something dipped entirely into the water, so that it is overwhelmed by the same.'

"That some of the early Mennonites taught and practiced immersion, is certain, since the English Baptists received their baptism from them, the Mennonites in Holland, almost a hundred years after Menno, and that there are yet remnants of so-called Domplers in Holland."

These are just some testimonies among many of writings to show how the early Church practiced. In studying it is interesting to note that along with

infant baptism came the mode of sprinkling or pouring.

In conclusion, we say that immersion baptism is beautifully symbolic, just as the laying on of hands is. We bow down to symbolize Christ bowing His head and dying. We are immersed to symbolize Christ's burial and the burial of our sins which He died for. And we rise up, to portray our new birth; as Christ arose from the grave and walked in the form of the Spirit, so we will walk in newness of life. Then, hands are laid on us to symbolize the pouring out of the Spirit and we are baptized of that Spirit. "Neglect not the gift that is in thee (the Holy Spirit), which was given thee by prophecy, with the laying on of the hands of the presbytery." (I Timothy 4:14; Acts 8:17, II Timothy 1:6)

May the grace and blessing of God be on us all.

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--Ronald L. Cable
Goshen, Indiana

GOD'S PROVISION FOR US

"Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:45)

Jesus prayed to the Father just before He was given into the power of men that the apostles might find His joy completed in themselves. Jesus made God known unto them, and the world hated them, but Jesus said they are no more sons of the world than He was. Jesus prayed then for all men who will believe in Him through the message He has left us. Jesus gave the apostles the same glory God had given Him. God gave

Jesus the glory, and Jesus gave the apostles the same glory in order that the world may know that God sent His Son--that the world may know God loves the world as He loved Jesus, and we may all be one in Him if we believe Him as the apostles did. Jesus finished the work God sent Him to do which brought glory and honor to God upon earth. Jesus prayed the Father to keep the apostles and all who will believe on Him from the evil one. May we cry out, and say with tears, "Lord, I believe; help thou mine unbelief."

Satan is ever on hand to try to deceive us into his ways which are against Christ's ways. But Satan hasn't conquered the universe nor will he ever be conqueror, but Christ will conquer all, and Satan and those who serve him will be destroyed.

Peter tells us to humble ourselves and cast our care upon God Who cares for us. He tells us to watch, be alert and firm in our faith because the devil goes about as a roaring lion, seeking someone to devour. He would like us all to serve him, but we can be born of God's Spirit and overcome the devil and serve Christ.

God sent His Son into the world to live among men and be offered up a sacrifice for the sins of the whole world. Jesus overcame the devil and death and is risen and sits on God's right hand to intercede for us. By faith we come to God through Jesus and believe that He is, and He will reward us if we diligently seek Him.

When He was taken back to heaven to sit at God's right hand, Jesus told the disciples that He would send the Holy Spirit, and they would receive the Holy Spirit and be witnesses unto Christ both in Jerusalem, and in Judea, and in Samaria, and into the uttermost parts of the earth. Ten days after Jesus was taken to heaven, the Holy Spirit came to the disciples in Jerusalem and taught them.

Paul told the Thessalonian brethren that the gospel came not to them in word only but in power and in the Holy Spirit. "And ye became followers of us, and of the Lord, having received the word in much affliction,

with joy in the Holy Ghost: . . . ye turned to God from idols to serve the living and true God." (I Thessalonians 1:6,9)

Since Christ did give His blood for us we can go into the most holy place and come near to God with a sincere heart and a sure faith that He can give us salvation. He opened a new and living way for us that we can be overcomers and not be defeated by Satan's ways.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

(John 3:16-21)

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose. . ." (II Timothy 1:7-9) If our lives testify we are obedient to Christ, our constant desire will be to do good deeds in humbleness and thankfulness to God, ever looking for Christ to come again and receive us unto Himself, that where He is there may we be also.

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Peter 1:8)

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. . . Receiving the end of your faith, even the salvation of your souls." (I Peter 1;3,4,9)

--Mary Lavy
Camden, Indiana

YOU AND ME

Jesus' love for you and me
Sent Him to Calvary;
The price He paid,
Lost souls to save,
Was for you and me.

Said He, "I'm going away to prepare
A beautiful home over there,
That where I am
There you may be."
A promise for you and me.

"You know where I go
And the way you know."
The way may be rough,
But His grace is enough—
Enough for you and me.

I'm going home one day,
Going home to stay.
I'd like to take you too,
But, friend, that's up to you;
Up to you and me.

—June Fountain
Auburn, California

HISTORICAL

(For our Historical selection, we break in on our Brethren History series to reprint this article recording the attitude of the early Church against war. --L.C.)

THE PRIMITIVE CHURCH AGAINST WAR

It is a matter of record that the early Christians refused even to bear arms, and that not until 300 years had passed and Christianity was about to become a state religion, was the Christian doctrine perverted to accommodate the ambitions of the ruling powers, who desired to turn the population into a huge fighting machine. The "early fathers" were uniform in their denunciations of war. Origen, Ambrose, Chrysostom, Jerome, Cyril, all declared it to be unlawful for Christians to go to war. Justin Martyr in the second century wrote, "The devil is the author of all war," to which both Fabian and Clement gave ascent in terms almost identical. Cyprian called it "a pagan custom, repugnant to the spirit of the Gospel." Tertullian wrote, "Our religion teaches that it is better to be killed than to kill," and Lactantius declared, "It can never be lawful for a righteous man to go to war, whose warfare is righteousness itself." For two whole centuries Christians declined to serve in the army as being an unlawful profession, and Tertullian bears witness that from 170 to 200 A. D. there were no Christians in the Roman Legions. They were called "the followers of peace, who used none of the instruments of war." Even as late as 280 A. D. many Roman soldiers becoming converts to Christianity left the army. Thus it is clearly shown that not until the Christian Church became an arm of the Roman state was it led to forsake God and the life of faith and become an instrument of deadly strife. Since that time "Christian war", under the church's sanction, has added to the world's disgrace. To this all history testifies in the Crusades, the inquisitions, the martyrdoms, and the massacres of past centuries, up

to the present time of gigantic fleets and armies and bloodsoaked battlefields, with the millions who have perished by consent and approval of the Christianity of our day. The Church, commissioned to go into all the world and preach the Gospel, has preached it with shot and shell and bayonet, and with every available weapon in air, on land and on sea. The law of Cain has usurped the law of Christ, and the church has lost one of the greatest claims it had upon the hearts and consciences of men, by leading its followers into the acceptance of war as a glorified and sanctified thing, instead of being a sin against God and humanity.

Selected by Daniel F. Wolf
from the 1916 Vindicator

COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Spring Lovefeast, the Lord willing, at Salida on April 17 and 18. We sincerely welcome all to come and be with us at this time of communion and revival.

—Joseph L. Cover

GIVE YOUR BOUQUETS NOW

Oh! let us speak some kindly words
And give a smile today
And save not all our roses
To heap upon the clay.
For when they've passed this world of pain
And all their struggles o'er,
They can not hear our friendly words;
Their works will be no more.

Selected by Bertie Baker

"LESSONS FROM NATURE" SERIES

FIRE

A tiny spark. Some smoldering leaves. A crackling grass fire. A roaring, wildly-raging forest fire that leaps from tree to tree burning thousands of acres of timber while men in jeeps, planes and helicopters try desperately to control it. "Behold, how great a matter a little fire kindleth!"

Fire is one of the greatest friends of man, when controlled. It heats our homes. It drives our cars, cooks our food, and burns our trash. It's strange that fire is both a wonderful friend and a terrible enemy.

The Bible says much about fire. "Can a man take fire into his bosom," it asks, "and his clothes not be burned?" In other words, could we hug pieces of burning firewood and not be hurt? Of course not! And neither can we take sin into our hearts without suffering for it, sometime.

Even children are burned sometimes while taking chances with fire. As long as they live they will wear ugly scars, reminding all who see them to be careful.

Two unpleasant future events have to do with fire. The Word of God warns sinful men and women that some day the entire earth will be burned up. The huge red firetrucks and their shiny ladders will melt. Even the cold bricks of the fire-stations will "melt with fervent heat, the earth also and the works that are therein shall be burned up."

But much more sad to think of is that those who hate God will be cast into a lake of fire. How glad we should be that Jesus has come to save sinful men and women, and to give them the cool water of Life freely.

--Stanley K. Brubaker

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NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

FRIEND UNSEEN

O Holy Saviour, Friend unseen,
Since on Thine arm Thou bidd'st me lean,
Help me, throughout life's changing scene,
By faith to cling to Thee.

What though the world deceitful prove,
And earthly friends and hopes remove;
With patient, uncomplaining love,
Still would I cling to Thee.

Though oft I seem to tread alone
Life's dreary waste, with thorns c'ergrown,
Thy voice of love, in gentlest tone,
Still whispers, "Cling to Me!"

Though faith and hope may long be tried,
I ask not, need not, aught beside;
How safe, how calm, how satisfied,
The soul that clings to Thee!

* —Charlotte Elliott

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LEADERSHIP RESPONSIBILITY

A faint giggle crossed the schoolroom, and I looked up from the hymnbook to see smiles and amusement on the faces of most of the pupils. I had done it again. The pupils could not be blamed too much for being amused since they have a teacher who makes mistakes in the songs. We have sometimes sung a verse twice or somehow switched to the words of the line below or made some other blunder. It happens because I am an imperfect, failing human being. It wouldn't matter so much if one of the students missed a note or sang a wrong word. But it stands out when I do it because I lead the singing.

This demonstrates a truth that is also evident in the Church and wherever a leader is filling a place of responsibility. When a leader makes a mistake, it shows. This appears more important when we remember that people are sometimes like sheep. They follow a leader. (The students sang the verse the second time right along with me.) Look at the honor and acclaim heaped upon sports heroes, successful politicians, and outstanding preachers and religious leaders. We surely notice how quickly and completely most people follow the leaders in fashions, hair styles, and even expressions of speech. From the "leaders" on television have come a whole new set of motions, bold manners, and catchy word phrases. When one sheep crowds through a gate, they all crowd through the gate. If one can be started in the right direction, the rest follow with little urging--in fact, sometimes there is no stopping them. If one sheep starts jumping over a stick or even an imaginary barrier, the others follow, jumping at that same spot.

We can see what responsibility goes with a position of leadership. Over and over in the past, the religion of a country was determined and regulated by the

religion of its ruler. For a time England was changed from protestant to Catholic and back again because its kings or queens were of different beliefs. Though it may not be so apparent, men are being influenced today by leaders and popular opinions as they have been in the past.

In Ezekiel 34 the Lord spoke through the prophet to the leaders of a backsliding and sinful people. He charged them with being greedy shepherds that fed themselves and not the flock. In verses 3 and 4 He tells of eight ways in which the leaders had failed. If we take the positive side of these charges as directions for us today, we can benefit from them. If we will all follow our leaders in the duties expressed here, we can build and grow and be strengthened in the faith.

1. Ye eat the fat and clothe you with the wool. These false shepherds were taking unfair advantage of their flock to become wealthy and comfortable. A more devoted shepherd (Paul) wrote to one of his flocks (II Corinthians 12:14,15), ". . . for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you. . ." Shepherds and leaders are really servants (ministers), and with this servant attitude, the rest will follow and serve one another.

2. Ye kill them that are fed: but ye feed not the flock. In I Corinthians 3:9-17 we have special exhortation to build, and the grave consequences (verse 17) to those who destroy (translated "defile") or tear down. To feed is to build. A well-fed flock or a well-nourished congregation, or school, or family will show in good health, vitality, and vigor. We all need regular, substantial portions of the bread and water of life--Jesus and His Word.

3. The diseased have ye not strengthened. Those that are "diseased" need special care to become strong and overcome the infirmity. To sheep, this care would mean special food, rest, sunshine, exercise, a dry place to sleep. To the needy soul it means

special attention, words of encouragement, fellowship of brethren, and "special food" or good, sound teaching to become strong in faith. "Wherefore lift up the hands which hang down, and the feeble knees." (Hebrews 12:12)

4. Neither have ye healed that which was sick.

Healing is best accomplished with rest and effective medicines. Isaiah saw sinful Israel as sick and faint. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

(1:6) Sin has the same effect today, and the remedy is the same. There is balm in Gilead, and there is a great Physician there. Sin sickness must be purged with confession and repentance and healed with forgiveness. Leaders and all can point sin-sick souls to the Saviour, the sin-bearer and greatest Physician of all time.

5. Neither have ye bound up that which was broken.

Isaiah 61:1 prophesies that the Messiah will "bind up the broken-hearted" besides other works of deliverance. Jesus said that He came to fulfil this Scripture. In Matthew 21:44 and Luke 20:18 we have His picture of men falling on the rock and being broken. When we fall on Him and are broken we see the weakness and crumbling nature of our own abilities. When we come to this, He will bind us up like a broken leg is bound up for healing. Christian ministers are called to proclaim this opportunity to see and acknowledge our need and be made whole.

6. Neither have ye brought again that which was driven away. Sheep can be scattered and driven away by storms, by predators, and simply by wandering too far and becoming lost. Jesus came to seek and to save that which was lost. Are any "driven away" today? Are any leaving the first love? Are any being tempted into sin? Bring them again, by love, to the cross. There they can see their lives in true perspective. Some may need to be supported or carried on the way back. Love and kindness can win them if

it can be done. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." (Galatians 6:1,2)

7. Neither have ye sought that which was lost.

The true Shepherd left the ninety and nine and searched for the one that was lost. God places value on the lost souls, and He bought them at Calvary. Now Jesus invites all to come. Do we care like God cares? In Proverbs 11:30 we read, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." The lost are all around us. If we really care, we can give the gospel lovingly and patiently as we would to our children. We cannot compel people to receive the Word. We cannot "prove our point" by argument and expect to win the soul. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Corinthians 1:21) There is the key. God will call, but man must believe. May our very lives be sermons to those around us. May our lights shine. May our sincerity and works of love glorify God, and may many more believe before it is too late.

8. But with force and with cruelty have ye ruled them. Peter writes to the elders in his time, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." (I Peter 5:2,3) Examples--not lords--there is the ideal. Pastors of the past and present have served their flocks well. In the times of physical persecution, the pastors and deacons were the first to be arrested and stood as living examples for the rest to follow in their steps and keep the faith. Martin Rinehart, writer of the hymn, "Now Thank We All Our God", was a pastor in Eilenberg, Saxony, in the early 1600s. A plague of fever broke out among the residents and refugees who fled their homes during

the Thirty Years' War. He found himself the only clergyman in the city as all others had fled. Faithful to his flock and to God, he ministered until he was ready to drop from exhaustion. In one year he is said to have taken charge of more than four thousand burials. When the plague ended he wrote his hymn of thanksgiving.

Dear brethren and sisters, these necessary ministries need not all be left to our leaders. If the leaders are "ensamples" then these attitudes of love and sacrificial service should be imitated by every member. The principles are the same as in Jeremiah's time. Leaders, wherever they are, in the church, in the family, in the community bear the greatest responsibility to feed and nourish, to heal, to seek the lost, to bring back the straying. But all can help. Follow the leaders in the good things. Remember that they are human and that the only perfect Shepherd is the Lord Jesus Christ Who works in His people. If your leaders seem to have more than their share of faults, remember that mistakes are more evident in those who are at the front in view of all. Let us not follow a leader in a mistake. Let us be as Paul recommends in I Corinthians 11:1: "Be ye followers of me, even as I also am of Christ." --L.C.

TIME

This afternoon, while looking through my book of poems, I came across the poem, "No Time". I would like to share it with you and also some thoughts I have since reading it.

NO TIME

I knelt to pray, but not for long,
I had too much to do;
Must hurry off and get to work,
For bills would soon be due.

And so I said a hurried prayer,
Jumped up from off my knees;

My Christian duty now was done;
My soul could be at ease.

All through the day I had no time
To speak a word of cheer;
No time to speak of Christ to friends;
They'd laugh at me, I feared.

No time, no time, too much to do;
That was my constant cry;
No time to give to those in need;
At last 'twas--time to die.

And when before the Lord I came,
I stood with downcast eyes;
Within His hands He held a book;
It was the "Book of Life".

God looked into His book and said,
"Your name I cannot find,
It should be written here, you know,
But you never found the time."

--Selected

After reading this poem, I had to think, "Is this me?" We hear the expression, "I just don't have time" (and we use it often ourselves). It isn't that we don't have time, but that we choose to do other things with our time. What I have in mind is the time we spend in cheering the lonely, the discouraged, and the sick. We often think we are too busy or are too tired tonight. Sometimes it takes such a short time to give a lot of cheer. Just a cheery "Hello" to a lonely old man as we pass by can bring a smile.

In the past week I was encouraged to go visit a friend that has had some discouraging times. I took my sewing, and we visited while we did our mending. When I was ready to leave, she said, "I'm so glad you came. You just made my day." And the most amazing thing was that it made my day, too!

We can't all go visiting often, as we have duties at home with small children, the elderly, etc. But let's make ~~ourselves aware~~ of the little things we

can do to cheer others.

We each have a place to fill, and I believe that in different times of our lives we have different duties. A young mother with small children can't spend as much time helping others. In this we must be content too, and if the Lord tarries, her turn will come. We each should fill our place as our turn comes and not pass up a chance to cheer a lonely heart. This doesn't give us liberty to neglect our duties at home, but we must use moderation in all things.

--Nancy Cyler
Goshen, Indiana

MY TIME

Lord, I would spend time
in reading Thy word
And silently wait
for Thy voice to be heard.
I'd gather the gems
of truth that are there
That when others have need
with them I may share.

Lord, I would spend time
in deep, earnest prayer
And not turn aside
from the burden of care.
I'd plead through the long
waking hours of the night
That souls bound in darkness
would find freedom's light.

Lord, I would spend time
in writing about
The deliverance I've found
from sin, fear, and doubt.
I'd tell all the wonders
of Thy love and power,
How Thy presence comforts
in life's darkest hour.

Lord, I would spend time
with my family at home
That to find fellowship
I'd not need to roam.
I'd encourage my loved ones
And help where I can;
In serving I'd find
home a happy place then.

Lord, I would spend time
with the lonely, depressed,
The aged, the weary,
for those hours are blest
That are spent sharing needs
of a loved one; may I
Reach out and share love
from Thy boundless supply.

--Miriam J. Sauder
Lancaster, Pennsylvania

FAITH

"Now faith is the substance of things hoped for,
the evidence of things not seen." (Hebrews 11:1)

We, as Christians, rely on this faith for everything. Through faith we believe in God. Through faith we believe in the creation. Through faith we believe that Jesus was sent to the world to die for our sins so that by faith we may have eternal life. There are a couple of conditions that we have been warned against. The first is looking after the honor of men instead of God's honor. (John 5:44) The second is loving the praise of men more than the praise of God. (John 12:43) These are perhaps the chief obstacles of faith. Let us be careful and let God control our lives rather than the world. There is a very sobering thought outlined in James 1:14-24. It tells us that faith alone will not stand against the judgment of God. But a Christian must also have works, for by our works will we be able to show our

faith. (James 3:18) As one definition puts it, "Faith is a dependence on the veracity of another, firm belief or trust in a person, thing, doctrine or statement." Let us firmly believe and trust in the words of our Lord Jesus Christ, so that it may be said of us: "Blessed are they that have not seen, and yet have believed." (John 20:29)

--David Cover
Tuolumne, California

BLESSED ARE YE

The Sermon on the Mount has often been called the charter of Christianity. It was and ever must remain the supreme and comprehensive assertion of the principles and methods of the kingdom of Jesus. As Jesus saw His kingdom, for any man to enter in to it, he must assume the obligations flowing from the privileges granted to the citizens of His kingdom. As a musician has respect to all eight tones to bring out the richness and power of music, so the Christian must have respect to all the beatitudes to bring out the richness and power of God in man.

Jesus was writing on the human heart, as Moses had written upon stone. The new Lawgiver was so much the example of all that He said that the larger eloquence came not from His words but from Himself.

He was aware that it was a day when humanity was in bondage to a thousand petty observances and that true religion was smothered beneath them. Men had no sense of sin simply because they had no personal relation with God. They were pricked into dull religiousness only by hundreds of needle points of ritual, which extracted the blood of ardent piety.

Ceremonies, therefore, were rife. He would restore the human family relations unto God, and, as the bridegroom, He would vitalize the essential tie that ought to bind men to God. He would wed humanity to Divinity. He saw the dominance of mechanics in piety. Love must rule. Instead of almsgiving by

rule, there would be a boundless generosity. Instead of altars that smoked in the presence of hard hearted and conceited men, there would be the broken and contrite heart. Above all, instead of hard and fast legalism enforcing proprieties from without, there could be the freedom within which came from the love of goodness which He revealed as the glory of God. This was the Christ's prescription for a happy world.

It was a complete indictment and swift condemnation of Phariseeism--past, present, and future. It was vigorous enough to have saved the world from all idol worship and pious hermits who have done dishonor to the joyful impulse and plans of Eternal Love.

He had no hope of delivering men from unrighteousness, save as they fell in love with the righteousness which is of Love, that is, of God. Jesus' law is positive. All the good aimed at by a thousand negations, insisting that men shall not do this or that, urging men to despise wrong and flee from evil, must be accomplished, not by the most heroic enterprises of the soul against sin, but by "hunger and thirst after righteousness." His ideal, by its loveliness, would help men to escape the unlovely ideals, whose ugliness appeared when the light of His righteousness shone upon them. It would have been cruelty to human nature if Jesus Himself, the Incarnate Righteousness, had not been within each when He uttered the beatitudes. Without Him in sight, it would have created a vacuity or a dream--one as deep as hell, the other as dis-solving as a mirage. But

"He was there,

He Himself with His human air."

Jesus put a new valuation upon human life when He showed, by exemplifying these beatitudes and uttering them as the law of His kingdom, that any life may be blessed and is therefore worth living. Jesus knew that Love is life and that Love, by once making such a life as His liveable, would have a divine triumph in man. He did not expect to exercise any authority other than the authority of Love, and He proposed that

the members of His kingdom should enter into a government in which all authority and power would be the utterance of Love.

By Frank Gunaus

Selected and revised by Kenneth Martin

THIS WORLD IS TOO MUCH WITH US

This world is too much with us!
Now this precious truth I see,
For I can not walk with Jesus
While this vain world walks with me.

I might climb up yonder mountains,
And all God's wondrous beauties see,
But I can not see my Saviour
While this world is beckoning me.

I might speak of Jesus' miracles
That He did in Galilee,
But I can not walk with Jesus
While this vain world talks with me.

I could search and search forever
For peace that lasts eternally,
But I'll have no peace with Jesus
While this vain world stays with me.

To this truth I've been enlightened
Now by His matchless grace I'll be
Walking with my precious Jesus
Where the world will have no part with me.

By Pauline H. Barrett

Selected by Miriam Hanson

The tears of affliction are often needed to keep the eye of faith bright. —Spurgeon

Selected by Leona Miller

HISTORICAL

THE GERMANTOWN CONGREGATION

Germantown, mother congregation in America, what a history is thine!

There's a stormy voyage in 1719, a landing at Philadelphia, a procession to Germantown, a dispersion of the twenty families of German Baptist Brethren, and in 1722 a revival spirit; public preaching collects the scattered souls; in 1723, a strange thrill enraptured the membership at news of the coming of Elder Libe; people from the Schuylkill country travel to the city of Philadelphia to hear this man whose eloquence had made him famous in two continents; a meeting is held at Peter Becker's house; a missionary visit is undertaken; and six souls ask for baptism--this is the beginning of the church in America. . .

There is an activity at Peter Becker's house in Germantown. The spindles are still; and the voice of praise is raised. Six persons, Martin Urner, his wife Catherine, Henry Landis, his wife, Frederick Lang, and John Mayle, all from what is now the Coventry district, were in the midst of seventeen members, and they were preparing to hold the first immersion in the church in America. There was no ordained minister this side of the Atlantic. The members hold a council. Peter Becker is chosen to act as elder. The preliminary examination is held, prayer is offered, and then these twenty-three souls walk out into the winter afternoon, in single file, headed by Peter Becker. They journey to the Wissahickon Creek. The group kneels. Overhead the solemn sentinel's of the forest fastness--the pines and hemlock--are stilled. The ice-bound stream utters strangely solemn music. Curious eyes from the Kelpianites rest reverently upon the group. Peter Becker's voice breaks the stillness. The prayer is ended. The six candidates for membership in God's family are led one by one into the water and are baptized by trine immersion. The procession returns to Germantown. They assembled in the house of John

Gomorry. It is evening now. The old-time tallow-dips are lighted. They gather around a long table, a hymn is sung, and in the silent evening hour, with no witness but God, and curious children, these people begin the observation of the ordinances of God's house on Christmas evening, 1723. The sisters on one side, the brethren on the other, arise and wash one another's feet. Then they eat the Lord's Supper, pass the kiss of charity with the right hand of fellowship, partake of the holy communion, sing a hymn, and go out. It is night! But under God's guidance their acts have been repeated in a thousand twilights, in all parts of this country in all the years that have come and gone; and, please God, we will repeat them again and again until He shall say, "It is enough. Come up higher."

Let us look yet more closely at this company. Who are they? Six are already named. They are babes in Christ. But the other seventeen are warriors of two continents. They had a remarkable career. At the head sat Peter Becker, pioneer preacher in America. He could have told of blessed meetings in Creyfelt and of sermons by Elders Mack, Libe, and Naas. He is not a gifted preacher, but he leads the sacred music that fills the dimly-lighted room with echoes of heaven's choir. His prayers are eloquent and overwhelming. He loved God and talked with Him in the full faith of an expectant child of the King.

To his right sat John Jacob Price, who had prayed and preached in the Rhine Valley with Elder Naas. He was not large in body, but fervent in spirit. There was Stephen Koch, John Hildebrand, Henry Traut and Henry Holsapple, of whom the reader has already heard. They were rich in experiences with God's people in Germany. There was John Gomorry, in whose house they sat, near him were Jeremiah and Balser Traut, Daniel Ritter, John Kempfer, Jacob Koch, and George Balser Gans, all sterling men of God.

To the left of Peter Becker sat Maria Hildebrand, whose daughter was destined to wed a son of founder Mack. By her side sat Magdalene Traut, Anna Gomorry,

and Joanna Gans. Seated in their midst were the six new members,—twenty-three in all. Who can lift the veil and record this hour's holy service? What thoughts, what emotions, what religious experiences, what covenanted pledges, what rejoicings, moved lips and heart and head! To God only is known the ecstasy of that communion. "Ye know not now; but ye shall know hereafter." Blessed beginning of the church in America; may her latter days be like her first!

From A History of the Brethren p. 155-160
by Martin G. Brumbaugh

COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Spring Lovefeast, the Lord willing, at Salida on April 17 and 18. We sincerely welcome all to come and be with us at this time of communion and revival.

—Joseph L. Cover

MARRIAGE

ROYER - BEERY Joe Royer and Elizabeth Beery were married February 13 at Wakarusa, Indiana.

New Address: 28772 Co. Rd. 44
Nappanee, Indiana 46550
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God is good! We are thankful for each subscriber, each one who has contributed material for publication, and for those who have helped THE PILGRIM beyond the subscription price or in any other way. Special thanks go to Dorothy Moore and Elma Moss for their faithful help. We hope many will be moved to write or send selections, as we believe we all profit when we share inspirations God gives. Expiration dates appear beside your name on the address. May we hear from you if you know of others who would like to receive this paper, if you have suggestions, or if you wish to cancel. -L.C.

CHILDREN'S PAGE

BIBLE CITIES AND TOWNS

Following is a list of cities and towns from Bible times. See how many you can match with the statements below:

Bethany	Nazareth	Jericho	Cana	Damascus
Athens	Tarsus	Jerusalem	Ai	Babylon
Babel	Sodom	Bethlehem	Rome	Nineveh

1. The people of this city tried to build a big tower.
2. Paul was going to this city when he was struck blind.
3. This was the home of Mary, Martha, and Lazarus.
4. In this city Paul preached about the unknown God.
(It was the capital of Greece.)
5. A prophet said of this town, "Thou art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."
6. Jesus spent His boyhood years in this town.
7. Lot was told to escape from this wicked city before it was destroyed by fire and brimstone.
8. Solomon's temple was located in this city.
9. Joshua's army was defeated the first time they tried to conquer this little city.
10. Jesus performed His first miracle at a wedding in this town.
11. Nebuchadnezzar boasted of building this great city.
12. Paul was born in this city.
13. This was the first city the Children of Israel captured after they crossed the Jordan River into Canaan.
14. Paul was shipwrecked on his way to this city where he was to appear before high officials.
15. Jonah preached to the people of this wicked city.

Adapted from Family Life

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

WHOM, HAVING NOT SEEN, YE LOVE

Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine!
I see Thee not, I hear Thee not,
Yet Thou art oft with me;
And earth hath ne'er so dear a spot,
As where I meet with Thee.

Like some bright dream that comes unsought
When slumbers o'er me roll,
Thine image ever fills my thought,
And charms my ravished soul.
Yet though I have not seen, and still
Must rest in faith alone,
I love Thee dearest Lord, and will,
Unseen, but not unknown.

When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall Thee reveal,
All glorious as Thou art.
And when I see Thee face to face,
What joy will then be mine,
To sing Thy all-redeeming grace,
And shout Thy love divine.

—Ray Palmer
From Spiritual Hymns

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IN CONTROL

Lunch is over, and the boys quickly line up for their turns at ping pong. Back and forth flies the white celluloid ball. One slight slip--a little too much force behind the paddle--the ball flies too far and misses the table. A point is scored, and the ball is quickly served again. Control! That's what it takes for ping pong! And, come to think about it, control is also important in the Christian life.

A dear sister was traveling with her son to the doctor. The roads were icy and treacherous. Suddenly, helplessly, she realized a giant semi tank truck was plowing--out of control--into her lane straight for her. A sudden jolt and the truck jack-knifed and skidded cab-backwards into a tree. The people were spared but the car was badly damaged. Control! How important it is on icy roads! How needful it is on the road of life!

James 3 tells of the small bit in the horse's mouth that will turn the whole horse and the small rudder or helm that turns a large ship about even in fierce winds. He compares these to the tongue, so small, yet boasting great things, defiling the whole body, setting on fire the course of nature--out of control, that is. In control, this tongue can bless God and be like a fountain sending forth sweet water.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Proverbs 16:32) This short verse declares the greatness of one who is in control or "ruleth his spirit".

It seems that we by nature tend to run out of control--at least by God's standards. Jesus tells us to resist not evil (ill treatment). Our natures would tell us to return evil for evil--eye for eye, tooth

for tooth, etc. We don't like to turn the other cheek and go the second mile. But if we do not do these things, then by God's standards, we are not in control. Jesus not only told us to be this way, but He demonstrated that He could do these things He told us to do. His was a life on earth in perfect control. As the hymn by Ray Overholt says:

He could have called ten thousand angels
To destroy the world and set Him free.
He could have called ten thousand angels,
But He died alone for you and me.

If this is not human nature (and James says "the tongue can no man tame"), how can we possibly be expected to effect this kind of control our Saviour teaches? When God commands, He provides the means for His people to obey. Jesus promised that the Holy Spirit would "teach you all things" and "guide you into all truth". Peter writes that we "might be partakers of the divine nature." Paul writes (II Corinthians 10:3-5), "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This is control--Holy Spirit control. It doesn't come from ourselves or other men. It comes from God.

It is marvellous how men and women can become so skillful in the handling of equipment, performing delicate surgeries, pounding keys on a typewriter or adding machine, or even wielding a ping pong paddle or expertly guiding a truck on icy roads. But the greatest skill is demonstrated when we are really in control and balance in our spiritual lives--when we can really give up or yield our lives in such a way that God can have His way in making us new creatures in Christ. --L.C.

Elisha A. Hoffman wrote this beautiful hymn about this subject:

IS YOUR ALL ON THE ALTAR?

You have longed for sweet peace, and for faith
to increase,
And have earnestly, fervently prayed;
But you cannot have rest or be perfectly blest
Until all on the altar is laid.

Would you walk with the Lord in the light of His
Word,
And have peace and contentment alway,
You must do His sweet will, to be free from all ill,
On the altar your all you must lay.

Oh, we never can know what the Lord will bestow
Of the blessings for which we have prayed,
Till our body and soul He doth fully control,
And our all on the altar is laid.

Who can tell all the love He will send from above,
And how happy our hearts will be made,
Of the fellowship sweet we shall share at His feet,
When our all on the altar is laid.

Is your all on the altar of sacrifice laid?
Your heart does the Spirit control?
You can only be blest and have peace and sweet
rest
As you yield Him your body and soul.

THE TEST OF LOVE

"Bear ye one another's burdens, and so fulfil the law of Christ." (Galatians 6:2)

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." (Romans 15:1,2)

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." (Romans 14:13)

When my children were small I often took them for a walk in the woods or along the creek. I would walk more slowly than usual because I knew it would soon tire them if I went faster. If I saw a soft, muddy place I tried to avoid it even though I could easily have waded through because I knew it would be a troublesome problem to them. I tried to shield them from falling into deep water and other hazards even though I could easily have surmounted these problems. Why? Because I loved them.

Jesus speaks to us as brethren saying, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34)

This type of love is not natural to our carnal nature which is primarily selfish and puts me first. Consider the high and noble love Jesus was teaching, "as I have loved you, that ye also love one another." The love I felt for my children pales to insignificance compared to this. He, the very Creator, loved us so much when we were unworthy sinners and rebels, completely worthy His hate and scorn, that He left the glories of Heaven and took our nature upon Him. He allowed us, this sinful creation, to reject, abuse, and even crucify Him on the miserable cross! Why? Not because He had any need, but because He loved us.

Alas! and did my Savior bleed,
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

'Tis done! the dreadful debt is paid,
The great atonement now is made:
Sinners, on Me your guilt is laid,
For you I shed My blood;
For you My tender soul did move,
For you I left My courts above;
That you the length and breadth might prove,
The depth and height of perfect love,
In Christ your smiling God.

I confess that I am but feebly able to comprehend

this great love, but He says this is the way we should love each other.

The Scriptures at the beginning of this article teach us to bear each other's burdens and to avoid that which might weaken our brother or cause him to stumble. The strong and weak alike have a responsibility here to be concerned about and to bear with each other. The strong might feel the weak brother shouldn't be offended so easily or that his concerns are unreasonable. But the Scriptures place the primary responsibility of sacrificing on the strong, even as Christ gave up much because of our weakness and inability.

How is it with us? There are many things we can do or have, which of themselves are neither right nor wrong. Do we willingly sacrifice in this area for him who is stumbling or weak? Or do we sacrifice grudgingly? Or do we perhaps selfishly refuse to sacrifice at all?

If our conscience is wounded by our brother's actions, do we carefully examine ourselves to see if our feelings are justified? Or if perhaps we may be a bit reactionary or selfish in our concerns? The new commandment applies equally to the weak and strong. We all have a great need for a better understanding and greater infilling of this great love.

Peter says, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Peter 2:19-21)

We sometimes sing a song which says, "I gave my life for thee, What hast thou given for me?" As we treat our brother or neighbor, so we treat Christ. Are we willing to give up material things to help a brother avoid stumbling? Are we willing to yield our will where no scriptural principal is at stake?

What would we give to avoid causing someone to stumble and a soul to be lost? God values one soul more than the whole world. May our overriding concern in all our dealings with each other be the salvation of precious souls is my prayer.

--James Beery
Nappanee, Indiana

SOULS IN AFFLICTION

Writer's Preface:

The past six years of my life have been spent working with the aged and suffering, terminally ill, sick and injured. When you watch an old man slowly die, you don't just lightly shrug it off, but you think. I thought of the aging process and how God gives us this period of time. Then as I watched men my age die, I wondered, "Were they ready?" They didn't know they were going to die so soon, but suddenly, "in the twinkling of an eye," it happened.

In working with the sick, those looking at death and with their inner turmoil of accepting the fact, those just slightly ill, the injured, and just people, it all has made an impression on me. I guess this writing is that impression. The similarities of the body and soul seem so real, so vivid. I am glad and thankful that the Lord has made me more aware, more conscious of these things. I pray that you will praise the Lord for any blessing, any more understanding that you glean from this. All scripture is from the New King James Bible unless indicated otherwise. --R.L.C.

HEART ATTACK!

I felt the excitement and tension as I entered the emergency room. The victim lay on the stretcher, blue and lifeless. The resuscitative measures were in process--heart compressions and respirations. Doctors barked out orders as another injected a stimulant into the heart. Nurses were everywhere--

adjusting the flow of intravenous bottles which hung above the patient like a forest, others preparing injections, monitoring the blood pressure and watching the heart monitor--the center of attraction in these situations (along with the patient).

Soon (although it didn't seem like it) a doctor motioned me to stop compressions on the heart. As a green wavy line appeared on the monitor he ordered to defibrillate. A nurse grabbed the two paddles and placed them on the patient's chest. As she yelled "clear" everyone stood back and she pushed the buttons. The patient jumped as electrical current passed through his heart, then was still. All eyes turned to the green line on the monitor. It continued its wavy path across the screen. CPR resumed and a pacemaker was brought in. The cardiologist painfully tried to thread the wire into the heart to give it electrical stimulation. Then he fussed with the knobs on the control box. Now it was touch and go--CPR, then stop as all eyes focused on the green line--go, stop, go, stop. Strain showed on the doctor's face. Then the question came, "Is the family here?" They were, and CPR resumed as he went out to confer with them. Presently he came in. Everyone was quiet as all eyes focused, as usual, on the green line. "Stop," he said brokenly. The green line fluttered now and then, but otherwise it was straight--no heart activity. The cardiologist turned on his heel and walked out. The room was quiet as I.V.s were removed and tubes taken out, and a few tears appeared in eyes. This man was young, perhaps the age of some who had worked on him. Now he was dead. Had he been ready to die? We didn't know but couldn't help but wonder.

Much time, labor and money has been spent in the studies of the natural body. Man is trying to understand the internal organs and their diseases. He searches for cures or invents an artificial organ to replace the original, diseased one. Man seems to be trying to conquer death.

Every Christian has good news for these men: death has been conquered! It is not and cannot be accom-

plished with a lot of money. It took the blood of a Man Who was God to free us from this world. Our real self--our souls--will live forever. Our body is of this world and cannot live eternally, but we will receive a new body, one that will live eternally. "And as it is appointed for men to die once, but after this the judgment." (Hebrews 9:27)

OUR SOUL. The soul is like the body in that it can become diseased. Today I met the unhappiest woman that I think I've ever met. Her body is full of disease, but I fear her soul is also. She never smiles. Her eyes wear the look of weariness, unhappiness, hatred and loneliness. Out of her mouth come words using the name of God abusively. It is a pitiful condition to have both body and soul diseased.

Within our souls we find a heart, and, like our natural heart, it is one of the most important sources for life. Without it we would die. If it becomes diseased, it affects the whole soul, and everything falters. Like the air we breathe with our lungs to oxygenate our blood, our soul requires "air"--the Holy Spirit--to enter our soul's bloodstream and give it life to keep the rhythm of Christ. The soul requires food--the Word of God--to keep us growing up in Christ. We give our souls "water" by doing righteous things or thirsting after righteousness. Our soul has a disposal system to rid itself of waste and poisons. Our body does this through the bowel and urinary systems; our soul does this through the forgiving mercy of its Father through prayer. Like the body, the soul will work harmoniously and in rhythm with Christ until disease sets in.

Disease will come when: 1) Balanced diet is ignored or there is no food intake. The Word of God is required to nourish us and give us strength. The Word contains the perfect nutritional balance to ward off sin--impurity. 2) We lack water (our actions, intents of our heart, our incentive to do righteous things). This brings us satisfaction (our thirst is quenched). 3) Lack of oxygen, the Holy Spirit, drags us down and leaves us powerless against the world. I think every-

one knows how vital a breath of air is to maintain life. Without it the heart would stop; everything would stop. This is how vital the Holy Spirit is to the life of our souls. 4) Regularity of our disposal systems fail. If our souls have enough food and water, we will keep our systems cleaned out; we will be repentant and ask for forgiveness of our sins and we will be forgiving.

How much more time and money do we spend on our bodies compared to our souls? I fear the answer is much more time and much, much more money. We won't reach perfection here on earth, but we should strive for it or we will be disappointed on the Judgment Day. So let's strive to keep our souls free of disease and in shape, or we may find ourselves terminally ill patients of Satan.

The heart of a soul that is saturated with the Holy Spirit is charity, or love. "This love of which I speak is slow to lose patience--it looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it shares the joy of those who live by the truth.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. Love never fails." (I Corinthians 13:4-8, Phillips Modern English)

No, love never fails until we fail to let it work. I feel that this is probably the number one killer of the soul. As we looked at that picture of the heart attack, we see also the soul's heart being attacked. What can we do about it?

We need to keep in mind that the root of the whole problem lies in the fact that we fail to let the Spirit work. This requires time to pray, study and meditate each day. When we become so overwhelmed by the world and worldly things that it causes us to put

off our daily "spirit time", then look out!

Jesus has foretold these times: "And then many will be offended, betray one another, and hate one another. And many false prophets will rise and deceive many. And because lawlessness will abound, the love of many will grow cold." (Matthew 24:10-12)

Then there are some who are "always learning and never able to come to the knowledge of the truth." (II Timothy 3:7) But how simple it is to know the truth, so simple that even some of the "simple" become confused. Oh that we all can be simple-minded and remember that by this shall all men know we are His disciples, if we have love one to another.

Would we be willing to die for Him, for our brethren? "Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do whatever I command you." (John 15:13,14)

To be continued next issue

--Ronald L. Cable
Goshen, Indiana

I SAID A PRAYER FOR YOU TODAY

I said a prayer for you today,
and knew God must have heard.
I felt the answer in my heart,
although He spoke no word.
I didn't ask for wealth or fame;
I knew you wouldn't mind.
I asked for priceless treasures rare
of a more lasting kind.
I prayed that He'd be near to you
at the start of each new day.
To grant you health and blessings fair
and friends to share your way.
I asked for happiness for you
in all things great and small.
But that you'd know His loving care,
I prayed the most of all.

Anonymous Selected by Samuel Flora

HISTORICAL

CHRISTOPH SAUR (SOWER) 1693-1758

We include this short biography of Christoph Saur in our historical study even though this man was not exactly a member of the Brethren Church. The article itself will tell of the influence he had among the Brethren as well as many other early Americal families. --L.C.

Born in Laasphe, a village of Wittgenstein, in Westphalia, Germany, his birthplace being not far from Berleberg and Schwarzenau, two centers of great educational and religious activity, his early life received the impress of turbulent conditions which were producing sects, divisions and persecutions and led many to leave home and country for religious freedom. It was a time of "protesting" against religious life, so cold and formal in the state church. In his early life no doubt with his parents he worshiped in the Reformed Lutheran church. They had high ambitions for their son and sought to make his career a successful one. He learned the spectacle trade and later in life added it as one of his lines of industry. He graduated from the Marburg University, of Germany, the first founded (1527) of the larger Protestant educational institutions. Later he went to Halle and took a course in medicine in Francke's school. Thus prepared for life, blessed with vigorous natural endowments, it is no surprise to find later his diversified pursuits and wonderful success.

Christoph Saur married one who once is mentioned as Maria Christina, and to them an only son was born. He was given his father's name and in his maturity became bishop of the Germantown congregation.

Some influence, unknown today, prompted Saur and family to join a party of emigrants to America, and in the fall of 1724 they arrived in Germantown to begin life in a new world. Attracted, perhaps, by Conrad Beissel's work at Ephrata, in the spring of 1726 he moved upon a fifty-acre farm in Leacock township,

Lancaster County, Pa. Here he blended farming and the practice of medicine, perhaps with doubtful success in the former. He soon became interested in his own salvation, and according to his own letter he, with two others, was baptized by Beissel on Whitsunday of 1728. His wife manifested a still deeper interest in the Beissel movement, the Seventh Day Adventist Brethren, and in 1730, forsaking her home, husband and son, entered into full fellowship and became a nun. She was made subprioress of the sisterhood in the house at Ephrata, and given the name Sister Marcella. She remained faithful to her vow until November, 1744, when, through the influence of her son, she returned to her home in Germantown. Complete reconciliation on her part, however, was not effected until June 20, 1745, when she again took upon herself the full relations of the home.

These were sad, lonely years for Saur and his son. In 1731 they returned to Germantown, purchased six acres of land within the present limits of the city of Germantown, and built a house sixty by sixty feet, two stories and attic, in the lower part of which he began business as an optician. Later he added clock-making and apothecary departments.

In 1738 he bought in Germany a printing outfit, consisting of a secondhand press and some type. It is presumed that it was purchased from the Brethren at Berleberg and had been used by them to print the old historic Berleberg Bible, so highly prized by the early church. At once he began book publishing. His first was an ABC and spelling-book, which the publisher announced could be used by any one irrespective of religious convictions. In 1739 the first Almanac published in German in America was sent out. Later this appeared in two colors and contained not only information about the weather, the signs, and so on, but much valuable information about medicines and their uses. The Beissel faction wanted a large hymnbook, and he printed it,--one of the largest hymnbooks ever printed in America. From this till 1758 over three hundred different works went forth from his press.

Among them was the Saur Bible, published in 1743, a book containing 1,248 pages, $7\frac{1}{2}$ x 10 inches. Almost insurmountable difficulties had to be overcome in printing this book. Type had to be made, --hammered out by hand on the anvil; small sections had to be printed and stored away until the entire book was ready for binding. But this Bible was published forty years before Aitken issued his first Bible in English. No better characterization of the extent of Saur's work and influence can be given than this:

"Could you have entered any German home from New York to Georgia in 1754 and asked, 'Who is Christoph Saur?' you would have learned that in every German home the Bible, opened morning and evening, was printed in 1743 by Christoph Saur; that the sanctuary and hearth were wreathed in music from the DAVIDISCHE PSALTERSPIEL, printed by Christoph Saur; that the family almanac, rich in medicinal and historic data, and containing the daily weather guide of the family, was printed by Christoph Saur in 1739, and every year thereafter until his death, in 1758, and then by his son until 1778; that the religious magazine, prized with pious ardor and read with profound appreciation, was printed by Christoph Saur; that the secular newspaper, containing all the current domestic and foreign news, linking the farm of the German with the whole wide world, was printed in 1739 by Christoph Saur; that the ink and paper used in sending letters to loved ones across the sea came from the shop of Christoph Saur, and was of his own manufacture; that the new six-plate stove, glowing in the long winter evenings with warmth and welcome, was invented and sold by Christoph Saur; that the medicine that brought health to the sick was compounded by Dr. Christoph Saur; that the old clock, telling the hours, the months and phases of the moon, in yon corner of the room, was made by Christoph Saur; that almost every book upon the table was printed by Christoph Saur, upon his own press, with type and ink of his own manufacture, and bound in his own bindery; that the dreadful abuses and oppressions they suffered in

crossing the Atlantic had been lessened by the heroic protests to Gov. Denny of one man, and that man was Christoph Saur; that sick emigrants upon landing at Philadelphia were met by a warm friend who conveyed them in carriages to his own house, and without money and without price nursed them to health, had the Gospel of the Savior preached to them, and sent them rejoicing and healed into their wilderness homes, and that friend was Christoph Saur; that in short, the one grandest German of them all, loved and followed most devoutly, was Christoph Saur, the Good Samaritan of Germantown." (Quote from M. G. Brumbaugh)

He was laid to rest in the cemetery at Germantown, Pa.

From Some Who Led Pages 19-22

By D. L. Miller and Galen B. Royer

COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Spring Lovefeast, the Lord willing, at Salida on April 17 and 18. We sincerely welcome all to come and be with us at this time of communion and revival.

—Joseph L. Cover

ANNUAL MEETING NOTICE

The Annual Meeting of the Old Brethren Church will be held this year, the Lord willing, on May 28, 29, and 30 at the meeting house near Wakarusa, Indiana. Friday will be council day; Saturday and Sunday (Pentecost) will be public preaching; and Saturday evening will be the Communion service. A hearty invitation is extended to all of our brethren, sisters, and friends to attend.

—Melvin Coning

There may be a wrong way to do the right thing, but never a right way to do a wrong thing.

Selected by Leona Miller

"LESSONS FROM NATURE" SERIES

THE SUGAR TREE

The sap is flowing! The frosty night is past. The sunshine melts the snow, and the sweet water of the maple tree drips steadily through the spout and into the pail. Before the bucket is full, it is emptied into a larger tank and carried by sled or wagon to the sugar shack. There, in the evaporator, the sap becomes hotter and hotter. As the water is boiled out of the steaming sap, the syrup that is left becomes sweeter and sweeter, until delicious pure Maple Syrup is the result. It is poured into jugs or cans and is ready for use--ready to be poured onto ice cream or clean white snow, ready to be added to taffy or pancakes, or cottage cheese, or cornmeal mush, or to be used with a thousand other treats.

Can you imagine how surprised a person would be to tap a maple tree and get sap from it tasting salty instead of sweet? How unlikely! For God has designed the maples to produce sweet sap, and that's exactly what they will continue to do.

We do not all have maple trees we can tap. But each of us has a "fountain" which is continually pouring out sweetness or unpleasantness. It is called the tongue. God designed it well, and He wants us to always use it well. But we find ourselves saying not only sweet words, but sometimes from the same fountain flow out bitter or impure words. Can it be? "Doth a fountain send forth at the same place sweet water and bitter? Let's have tongues like the maple tree, that pour out sweetness to bless others. "Pleasant words are as an honeycomb (or maple syrup), sweet to the soul."

--Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

THE HEART THAT WAS BROKEN

There came from the skies in the days long ago
The Lord with a message of love;
The world knew Him not; He was treated with scorn—
This wonderful gift from above.

He came to His own—to the ones that He loved;
The sheep that had wandered astray;
They heard not His voice, but the friend of mankind
Was hated and driven away.

The birds have their nests, and the foxes have holes,
But He had no place for His head;
A pallet of stone on the cold mountain side
Was all that He had for His bed.

I cannot reject such a Savior as He;
Dishonor and wound Him again;
I'll go to His feet and repent of my sin,
Be willing to suffer the pain.

They crowned Him with thorns; He was beaten with stripes;
He was smitten and nailed to the tree,
But the pain in His heart was the hardest to bear,
The heart that was broken for me.

By J. W. Van de Venter

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GOOD NEWS

Medical science is waging a worldwide war on sickness and death. Men's lives have been extended through these efforts. It has brought much comfort and consolation to its patients. Still, through it all, death is an inescapable fact of this life. But there is consolation and hope.

The good news is that Jesus overcame the fear of death nearly two thousand years ago. Paul declares in Romans 5:10, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." These are facts, not suppositions. Though it took place nearly two thousand years ago, the details of Jesus Christ's resurrection are among the best attested in all history. Matthew, Mark, Luke and John, the two followers who met Jesus on the Emmaus road, Thomas, and many others tell us Jesus died and rose again.

Jesus' enemies would have given much for a shred of evidence to disprove the resurrection, but they found none.

First, there is the fact that Jesus really died. That was the purpose of the crucifixion administered by Roman soldiers. After six hours of indescribable agony, the Gospels tell us He died. At the end of the day, when the soldiers came to break the victims' legs, they found Him already dead. The earth also responded to His death. Matthew 27:51: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. . . ."

Our Lord's body was taken down from the cross by Joseph, one of His disciples, and buried in the customary manner in his own new tomb which was hewn out of a rock, and a great stone was rolled unto the door.

His enemies, fearful of His rising from the dead, tried to prevent it by putting a watch at His tomb. When the time came for Him to come forth, this watch, or band of soldiers, became as dead men. An angel of the Lord descended from heaven and rolled back the stone from the door and sat upon it.

Jesus was seen by many after His resurrection. Paul declares in I Corinthians 15: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also. . . ."

Believers who saw the risen Christ were changed; they were convinced of Jesus' resurrection. Days earlier they were crushed, defeated, discouraged, and afraid. Then a total change came over them. In the face of opposition and almost certain death, they went out with boldness to preach a living Christ everywhere. Why? Because they knew He was alive.

Yes, Jesus Christ rose from the grave and lives today. But the good news is something more. It is the assurance that all true followers of Christ who die will one day be raised even as Christ Himself was raised. "Because I live," Jesus told His disciples in John 14:19, "ye shall live also." Let us anchor our faith in this absolute fact.

--Kenneth Martin
Nappanee, Indiana

RESURRECTION ANSWERS

Unless we ignore facts, the resurrection from the dead is one of our most vital issues today. As we see our friends passing away, many questions come to our minds--questions that are completely unanswered unless

we believe the answers in God's Word. And even in His Word, God has not chosen to answer completely all the questions we could ask.

An agnostic (one who believes we cannot know the answers) once said, "Every cradle asks us 'Whence?' Every coffin asks us 'Whither?'" He continued with the statement that no one knows--the barbarian's answer is as good as the clergyman's. Perhaps he was right if we are only reckoning with man's intellect. Where did we come from? Where are we going from here? We believe that God has revealed what we need to know, and that the Christian knows by faith what the most educated and intelligent can never learn without it.

Centuries ago, Job asked, "If a man die, shall he live again?" In all of Job's experience, there was nothing to give him a definite answer until it was revealed to him. He probably knew about Enoch's walk with God and God's taking him without the experience of death. But were there any who had gone through death and returned? Job was certainly facing death in his extreme affliction. "If a man die, shall he live again?" Surely by revelation he answers his own question: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:25-27)

Paul raises and answers several questions in I Corinthians 15. In verse 35 he writes, "But some man will say, How are the dead raised up? and with what body do they come?" He gives a reasonable illustration about the seed. The resurrection is like sprouting seed in several ways. He explains, "That which thou sowest is not quickened, except it die." Jesus said (John 12:24), "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The little seed lasts for years if it is not planted. In fact, some wheat from a tomb of one of the Egyptian Pharaohs was planted, and it grew after thousands of years in storage. Until it was planted and the seed "died" or ceased being a seed, it could not germinate and become the fresh green plant with new life. So it is with us. As long as we are here in the body, the work of resurrection to new life cannot be completed. If we could see as God sees, surely we would be longing for that time to come and that work to be done. How they are raised up and with what body they come is not completely revealed to us. But we know the new body will be different and perhaps as much more glorious as the fresh, green plant is more beautiful than a dry, shriveled seed. Paul further explains, ". . . It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. . ." (I Corinthians 15:42-44)

About our bodies and the hope of having new bodies, Clarence E. Macartney in The Faith Once Delivered has this to say: "James Russell Lowell once suggested this epitaph for himself: 'Here lies that part of James Russell Lowell which hindered him from doing well.' In certain respects that is true. Alas, how many sermons have never been preached, how many books never written, how many pictures never painted, how many songs never composed, how many words of mercy and honor never done, because of a weak eye, a weak back, a weak heart, or some thorn in the flesh! Then, too, the body sometimes rebels against the spirit. 'The flesh lusteth against the spirit,' and the body becomes a hiding place for evil passions. But that is not the whole story of the body. How faithful and obedient a servant to the spirit the body is, even now. How immediately, perfectly, it expresses the thought of the mind, the emotion of the heart, fear, sorrow, love, hope, reverence, and aspiration. If that is so even here, even in this body with its limitations, what, then, will it be like when this body has been

'fashioned like unto (Christ's) glorious body,' and when the redeemed body has been united forever to a redeemed soul! . . ."

Since Jesus died and rose again, we have all the answers we really need. He says, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." If we believe, surely we have the answers. --L.C.

A GOOD WITNESS

I have never heard a member of our church say the following but I have heard several Old Order Brethren who have chosen to remove themselves from our membership rolls make the comment that the power of their witness was hindered by the wearing of our uniform.

I am puzzled why they have found this to be so. These good Christian people seem to feel that whatever benefits derived from the uniform are outweighed by the disadvantages.

The only one of these disadvantages I have heard them speak of is that those who might want to talk about the Lord or have questions relating to spiritual matters don't want to speak with a Christian whose apparel is distinctive--the uniform somehow causes a barrier between the two which is difficult to overcome.

I am puzzled because this has not been my experience. I was not raised in the old order churches. As long as I can remember, though, I always considered myself a Christian. I know I spoke of the Lord often in conversations, but I don't recall any stranger just coming up to me and wanting to talk about Jesus Christ or ask about what types of things I or my church believed.

I must say that in the past year and a half all this has changed. It is a rare week that goes by when the opportunity doesn't present itself where a witness can't be given; when perfect strangers don't engage me in conversation about the Lord. I have thought about

what it is that has happened to me during this period to have caused such a dramatic reversal. I could come to only one conclusion. . . the uniform.

My limited experience makes me think that perhaps their argument is merely an excuse. An excuse is nothing more than an explanation given to gain pardon for an act not performed. Others might call this rationalization.

I have often thought that if my coat really were to hinder my witness I could simply take it off.

What really is important in making your witness effective is not the cut of your clothes or the slickness of your presentation but rather your conviction.

If you really believe in what you are saying, there is nothing that can dilute the truth of your witness. I don't care if you are wearing rags, the most expensive suit made, or anything in between; if you believe in what you are saying, then your energy, your sense of urgency, your genuine desire to help that lost or hurting soul will be felt by that person; and your witness will bear fruit.

It would seem logical to assume that our obedience to God's desire for His children in wearing modest clothing should only strengthen, rather than weaken, our witness.

I know we have all heard it said "to accentuate the positive and eliminate the negative." I think this is good advice for the subject at hand. If I really want to be effective in my witness, or working in some missionary outreach like World Vision or anything else, the one ingredient you must possess to realize the desired result is conviction--the faith that what you are doing is pleasing to God and that God is pleased with you.

It is possibly good to take courses and classes in evangelism and know the best approaches, terms and scriptures; but without true, God-given conviction and commitment, it is worth nothing.

No collarless coat or prayer covering has ever interfered with this type of witness and I doubt it ever will. An excuse is nothing more than that. . . an excuse.

--John Schonwald
Modesto, California

SOULS IN AFFLICTION
(continued)

"Let love be without hypocrisy" (pretense). True Christian love must come from the heart of the soul and in no way can it be acted out. "Be kindly affectionate to one another." (Romans 12:9,10) This leaves no room for ill feelings toward brethren; ". . . with brotherly love, in honor giving preference to one another." No room for contentions, disputings, railings, or bickering. "Be kindly affectionate", gentle, soft-spoken, with a real concern for one another. Soft-spoken words will melt a frozen heart. They turn away wrath. They help one to have the incentive to do right. If admonishment is needed, they help keep hurt feelings away. Thus, they are a preserver of the soul.

The Apostle Paul, in writing to the church at Corinth, declared with much feeling: "For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you. Therefore I urge you to confirm your love to him" (one who has sinned). (II Corinthians 2:4,8) Oh that we might all have this spirit of love. "For the love of Christ constrains us (holds us together) because we judge thus: that if one died for all, then all died." (II Corinthians 5:14) Jesus died so that we would have something to live for other than ourselves. If we are saturated in Christ, we will know no man after the flesh, but through our new spiritual eyes.

We should be able to prove in our daily life that we are brethren of Christ, through "patience, afflictions, necessities, distresses, plagues, imprisonments, tumults, labours, watchings, fastings, by pureness, knowledge, longsuffering, kindness, the Holy Spirit, love unfeigned, the Word of Truth, power of God, armour of righteousness, honor and dishonor, evil report and good report, as deceivers and yet true; as unknown, and yet well known; as dying and lo, we live; as chastened, and not killed; as sorrowful, yet always re-

joicing; as poor, yet making many rich; as having nothing, yet possessing all things." (See II Corinthians 6, King James Version) How do we compare to this list? "Prove the sincerity of your love." (8:8) "O (Brethren)! We have spoken openly to you, our heart is wide open. You are not restricted by us, but you are restricted by your own affections." (6:11-12)

GERMS AND THE SUSCEPTIBLE SOUL. We may think that our soul is in good health, but when we think this, beware! This is another aspect of disease--not realizing that our souls can get "run down" like our bodies do. If we let this go, we can soon become lethargic or even unconscious of our condition. We'll talk about this later!

What do we mean by "germs"? Envy, jealousy, backbiting, murmuring, disputing, strife; these are a few. The others are gross sins, but these are sins too. Do we realize it?

"But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. (James 3:14) "For where envy and self-seeking exist, confusion and every evil thing will be there." (v. 16)

"These are murmurers, complainers, walking according to their own lusts . . ." (Jude 16)

"Let us not become conceited, provoking one another, envying one another." (Galatians 5:26)

"Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil . . ." (I Corinthians 13:4,5)

". . . For you are still carnal. For where there are envy, strife and divisions among you, are you not carnal and behaving like mere men?" (I Corinthians 3:3)

"For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, back-bitings, whisperings, conceits, tumults . . ." (II Corinthians 12:20)

These are all little germs, infections, viruses, or septic (impure) conditions. They start out small,

hardly noticed, but they grow and spread if left untreated.

Only the power of God can overcome these things, for we are "mere men". This is our natural behavior. So we need to come to grips with ourselves. Instead of having a physical exam, we need a spiritual exam. This can only be done by ourselves before God.

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." (Psalm 139:23,24) This is submission to God's will and way. This is the spirit we must maintain in order to keep our peace with God and our brethren. This is humility to the highest degree.

"Rejoice in the Lord always. Again I will say rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus." (Philippians 4:4-7) (To be continued) —Ronald L. Cable

Goshen, Indiana

ANNUAL MEETING NOTICE

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on May 28, 29, and 30 at the meeting house near Wakarusa, Indiana. Friday will be council day; Saturday and Sunday (Pentecost) will be public preaching; and Saturday evening will be the Communion service. A hearty invitation is extended to all of our brethren, sisters, and friends to attend.

—Melvin Coning

BAPTISM

We were all made to rejoice when David Knight saw his need of a Saviour and requested Christian Baptism which was administered April 11, 1982. May the Lord guide him to a faithful walk with Him.

—Melvin Coning

OBITUARIES

JACOB GUY HOOTMAN, son of Jacob Guy Hootman and Molly (Porter) Hootman, was born on July 5, 1896, near Kilbourne, Iowa, and departed this life in the rest home in Modesto, California, on April 15, 1982, at the age of 85 years, 9 months, and 10 days.

His father passed away before he was born, and about 1907, he with his mother and sister moved to southern California where he remained until 1951, when he moved to Modesto, California, to spend his remaining days. He spent the majority of his life near the soil as a gardener and lawn keeper.

He was married on May 2, 1937, to Lavora Myrtle Miller, who preceded him in death on February 22, 1955. This union was blessed with one son, Keith Elwin Hootman.

He was again united in marriage to Effie Lou Bauman on April 14, 1956. She passed away on March 28, 1966.

He was baptized into the Old German Baptist Brethren Church on July 6, 1941, in the New River district near Whittier, California, which fellowship he enjoyed and remained faithful until death. He was preceded in death by his mother and sister and the above named. He is survived by his son, Keith, and wife, Iris; three grandchildren, Cynthia, Heidi, and Alan, all at Salida, California; one nephew, one niece, and other relatives and friends.

During his lifetime he composed many poems and short articles, some of which were published in the Vindicator, that were an inspiration and joy to those who read them.

Funeral services were held April 18 in the West Modesto meeting house and burial was in Wood Colony Cemetery. Officiating were Elders Orlando Blickenstaff, Daniel Stamy, and Leslie Cover.

—The Family

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

II Corinthians 5:8

ESTHER MAE WAGNER, daughter of Joseph and Anna (Mohler) Cover, was born September 27, 1906 near Covert, Michigan. In 1908, she moved with her parents to Modesto, California, where she spent the remainder of her life.

In her early years, she was baptized with the Old Brethren Church. She married Ernest Paul Wagner on December 11, 1927, and they spent over 54 years together, all but the last two years in their farm home near Modesto.

Six children were born to this marriage; the first child, Edith, died when a tiny infant. Esther passed away in her sleep on April 20, 1982, having lived over 75 years.

Remaining are her beloved husband, Ernest P. Wagner, and their children, Ella Mae Arnett, Alan Wagner, Mary Anna Wagner, Edmund Wagner, and Charles Wagner; their 9 grandchildren; also her brother, James D. Cover, and three sisters, Ruth Barton, Alice Skiles, and Ella Wagoner. Her brother, Joseph I. Cover, and her sister, Orpha Barton, preceded her in death.

Our mother's life was a manifestation of a Christian's love and charity. She possessed a special empathy for the needs and feelings of those around her and extended herself to the limit in service to others. Her loving and skillful care of our father in later years will be especially remembered by all of us. Notable was her love of children, and the grandchildren always looked forward to a visit to Grandma's house.

The love that she gave so willingly and unselfishly will always be an inspiration to us.

Funeral services were held April 23, 1982, at Salas Brothers Mortuary by Elders Joseph L. Cover and Leslie Cover. Burial was at Wood Colony Cemetery.

—The Family

...Death is swallowed up in victory. O death,
where is thy sting? O grave, where is thy victory?

I Corinthians 15:54,55

HISTORICAL

ALEXANDER MACK, JR.

January 25, 1712--March 20, 1803

Born in Schwarzenau, Germany, he was the oldest son of Alexander Mack, the founder of the Church of the Brethren in Schwarzenau, and his wife, Anna Margaretha. The son had good educational advantages and made use of them. At sixteen he united with the Church of the Brethren and became at once a very active, zealous member. The next year his father's family moved to Germantown, Pennsylvania, and "Sander,"--as he preferred out of humility to sign his name because to him his full name was too dignified,--learned the weaver's trade. He was successful and widely known for the stockings, caps and skirts he manufactured. He lived exceedingly simple, had few wants to supply, and saved as much as possible, with the hope some day, as he wrote his brother, he could "eat my own bread, yet, under the blessings of God." This he accomplished to a fair degree, for he closed life owning thirty acres of land near Germantown and twenty-three acres of woodland not far away.

On January 1, 1749, he was married to Elizabeth Nice, daughter of William Nice. To them were born two sons and six daughters, and from this family numerous descendants have arisen.

Physically Mack was strong, and retained his forces well to the close of life. One day, when eighty-two years old, he walked ten miles.

But greatest interest centers in his religious career.

Upon the arrival of the family in Philadelphia, young Mack at once became a spirited exhorter on Sunday afternoons to the unmarried people of the congregation. But in 1736, after the death of his father, he was greatly depressed, concluded he would die, and made disposition of his property by a will. At this critical time one Stephen Koch took an interest in him, and soon the strange doctrines of this man were reflected in Mack's utterances. The year following he

joined Koch and another in establishing a small monastery on Wissahickon. This should not be confused with the large, historic one still remaining as a landmark in the vicinity; for the one established by these three soon was forsaken and on March 21, 1738, with others Mack joined the Ephrata society. Here he manifested many phases of spiritual unrest and outbursts of enthusiasm. He was known as Brother Timotheus. But all did not go well, even within the walls supposed to have shut out so much of the world and the devil. For about this time a rivalry grew up between Beissel, the superintendent, and Eckerlin, the prior, who sought to become superintendent. Mack sided in with Eckerlin and became a close associate. The tension grew so intense that in 1744 Eckerlin, with three others, Mack being one of them, started on a long journey, hoping absence would help to relieve the situation. They visited Amwell, New Jersey, Barnegat, by the sea, New London, where they had largely-attended meetings, and on to New York, where they were arrested on the supposition that they were Jesuits. They were liberated through a friend. Upon their final return to Ephrata they found the trouble no less. Eckerlin, disheartened, traveled "towards the setting sun four hundred miles."

If Mack went along with Eckerlin he soon returned, for in 1748 record shows that he had lived long enough in Germantown to win the confidence of the people, even after his waywardness and restlessness, for he was appointed in joint oversight with Christoph Saur over the Germantown congregation. The appointment was "on trial", so the record runs; five years after by laying on of hands these men, on June 10, 1753, were ordained bishops.

Mack made an unusually good bishop. He served the church in that capacity over fifty years. Though quiet, reserved, guarding well against sinful innovations, he was still tender to the erring and had a warm heart for the penitent. He would salute an applicant for membership before baptism, calling him brother. In greatest reluctance after over a year of

prayerful exhortation and labor he would "set back" from the bread and wine and salutation an erring brother who would not heed his pleadings.

He was not a powerful preacher, but his pen ministry was perhaps much larger than that of any other member of the early church. Many of his letters are preserved and reflect the ideals and spirit of the day. He was an author of prominence, defending well the doctrines of the Brethren in a number of able treatises. In addition he was among the best poets and hymn writers of the early church. Being exceedingly thoughtful for the poor, he never missed an opportunity of helping the needy everywhere.

He seemed to realize his end was near. He rarely visited the members of his own family in his own town during his declining years. But one Sunday, in the latter part of 1802, he went home after church with his daughter, Hannah Weaver, and before departing gave her a slip of paper which proved to be the epitaph for his tomb. He had placed the year, and left the month and day to be supplied, and missed it but a few months. His body lies with those early leaders in the cemetery in Germantown.

From Some Who Led, pages 23-25
By D. L. Miller and Galen B. Royer

MARRIAGES

ROYER-FLORA - Paul Royer and Rose Etta Flora were united in marriage March 28 at Bradford, Ohio.

WALKER-COVER - David Walker and Carrie Cover were united in marriage April 3 at Modesto, California.

BIRTH

BLOCHER - A son, Gerald Paul, was born April 28 to Don and Penny Blocher of Urbana, Indiana.

"LESSONS FROM NATURE" SERIES**FREEDOM LOST**

As free as a bird, for she is a bird, the little woodpecker dips from the sky. She sweeps to the cavity in her nesting tree, lands gently, hangs briefly at the edge of her home, and disappears inside. She has returned to her babies dozens of times in like manner, but will never join them again. For when she flies from the tree, her world crashes to a halt.

She beats her wings frantically inside the smelly mayonnaise jar from a nearby dump.

"I got it!" shouts the young boy triumphantly as he separates the bottle from the tree just enough to slide the jar lid to its place. The mother woodpecker's heart races furiously as he carries her away from the forest to his home. He places her with some water and food into a cardboard box. A glass lid is laid on top, and a few days later the frightened little bird dies.

Not many woodpeckers will ever perish from being caught in old jars by thoughtless boys. But every year thousands of young men and women begin to die spiritual death at the hands of a cruel enemy--that old serpent, the Devil. "For man also knoweth not his time: . . . as the birds that are caught in the snare; so are the sons of man snared in an evil time, when it falleth suddenly upon them." (Eccl. 9:12) Cigarettes, drugs, alcohol, filthy magazines and popular music are only a few of the baits that he uses to lure foolish youth into snares from which very few can ever escape. He promises them pleasure. But as soon as the trap is closed, he carries them away--away from all pleasure to his horrible home--their joy and their freedom lost.

--Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

COUNTED WORTHY

"...If so be that we suffer with him, that we may be also glorified together." —Romans 8:17

This weighty burden thou dost bear,

This heavy cross,

It is a gift the Lord bestows,

And not a loss;

It is a trust that He commits

Unto thy care,

A precious lesson He has deigned

With thee to share.

Rejoice that He so honors thee

And so esteems,

That he should give into thy hands

The things He deems

Of highest worth; the crown of thorns

With Him to wear,

And all the suffering of that crown

With Him to bear,

That by and by His glory, too,

With Him thou'l share.

—Annie Johnson Flint

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THE HEAVENS DECLARE THE GLORY OF GOD

On the night of July 5 we watched in wonder as the shadow of the earth slowly but surely crept across the surface of the moon. The eclipse began at 10:33 P.M., and in an hour's time the moon was completely darkened and remained that way over 1 1/2 hours. Then just as surely, on the opposite edge of the moon's surface, a bright spot appeared and grew larger and larger until the shadow had completely passed, and the moon once again showed full and bright.

To see a heavenly event like this, and then to realize that men had predicted that it would happen on that very minute of July 5, makes us marvel at the accuracy and the consistency—the dependability—of God's creation and of God Himself. We read in His Word of His faithfulness and feel this faithfulness in our lives. But here it is revealed in such a dramatic, visable way, that with God there is no variability. (James 1:17)

When we look at our own lives and the scene around us, we see continual change. The styles change; our language changes; nations and whole cultures rise and fall. Our bodies fail; our hair grows white or thin or both. And soon the great change of death will end our journey here.

In this kind of environment it is comforting to look to God as the One who changes not. He created the world to be inhabited by man, and there are some things we can depend on and that will not change while time lasts. This dependability of God and His creation not only comforts us and gives us stability if we are His children, but it also is evidence to us that this world is the creation of God and His Word is true.

Quoting from God's Orderly World (Book One) by Lester Showalter:

"The world God created is orderly. This means that there are patterns, system, and regularity about the way it is made. There are also rules or laws which govern the way the world works. Although it takes work and effort to produce order, it is very easy to produce disorder. You can find this out for yourself by doing the following exercise.

"Select twelve toothpicks and drop them one at a time on the surface of a table from a height of 2 feet above the table. Since the arrangement of the toothpicks on the table does not follow any pattern, you have produced disorder. It was very easy to produce disorder. Do you think it would ever be possible to cause the toothpicks to form a uniform pattern (a set of triangles, diamonds, hexagons, or a spiral) by dropping them as you just did? Do you think they would fall orderly if you repeated this exercise one hundred times? One thousand times? Ten thousand times? Of course your answers will be 'no.'

"God's world is put together with patterns and order. Can you think of some place in creation where God used six-sided figures? Squares? Circles? Parallel lines? The honeycomb, snowflakes, salt crystals, moon craters, and tree trunks all remind us of order and patterns.

"Now try to arrange your twelve toothpicks so that they are all parallel, 1 inch apart, and form an even line along the top and bottom.

"You will discover that the more accurate you try to make your orderly arrangement, the more you must rely on measurement, numbers, and mathematics. Yet, what kind of measurement does the spider have as it weaves its web? What kind of number does a pear tree know when it produces five petals on every pear blossom? What kind of mathematics has the sunflower studied that allows it to form its seeds in regular spirals?

"This world is too orderly to have been produced by chance. It required none less than the all-powerful, all-knowing, eternal God of heaven to create the world..."

Isaac Newton is said to have had an unbelieving visitor who noticed a mechanical model of the solar

system in Newton's study.

"Who made it?" questioned the visitor.

"Nobody," replied Newton.

"What kind of a fool do you take me for?" the man shot back angrily. "This is the work of a genius."

Newton reached out to touch a tiny globe. "It is only a poor imitation of a much greater system," he said. "How is it, my friend, that I cannot convince you that this toy didn't have a designer, though you believe the great original has come into being without a designer or maker?"

So it is. "The heavens declare the glory of God; and the firmament sheweth his handywork."

About Jesus it is said, "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:3-5) Hebrews 13:8 declares simply, "Jesus Christ the same yesterday, and to day and for ever."

In Jesus Christ, God's Son and our Redeemer, we discover order, constancy, peace, and harmony in the spiritual realm. Jesus died to defeat the disorder and chaos of sin, rebellion, darkness, and death. He can bring order to our lives of confusion and discord when we yield to Him. It cannot happen by chance or without a designer, but it takes the operation and power of God. The One who created the heavens and the earth says (Revelation 21:5-7), "Behold, I make all things new... I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This new creation involves His new people and has such perfect order that it will go on eternally. —L.C.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

—Psalm 24:1

AND GOD SAW THAT IT WAS GOOD

Once on a trip in the West it was my privilege to stand on the brink of a magnigicent canyon whose depth and length was tremendous. It was inspiring and humbling to stand and behold this beautiful scene. It had such a vast and yet such a complete harmony and beauty that man's best attempts to match or make anything to compare with it would pale to insignificance. I have thought since that any attempt of man to add to or change it from the way God created it, would only take away from its beauty and harmony. The best use for it is to leave it as He made it, enjoy its beauty, and praise Him for His wisdom, power, and goodness in giving us such beauties to enjoy.

I feel that our attitude towards God's plan of salvation should be quite similar. When we arrive at the brink where we with our spiritual eye can behold and grasp to some degree the depth and the height (the magnitude) of this wonderful accomplishment of God's, it should inspire and humble us and make us realize that man's best attempts to add to or make anything to compare with it would end in miserable failure. It is so magnificent, so harmonious, and so complete that any addition or change by man only takes away from its harmony and beauty. Man's place is to accept it with joy and thankfulness, and to glorify and praise our almighty Redeemer who loved us so much that He was willing to come into this world, live as we live, and teach the way of truth, and even to die the ignominious death of the cross to provide this perfect plan.

Let us not be among those who wrest His teachings or attempt to alter His perfect plan of salvation to their destruction. Rather let us with meekness and humility accept and practise all His teachings so we may be a "vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

James Beery
Nappanee, Indiana

GOD'S WAY IS BEST

The world fights wars one way, and we Christians are told in Holy Scripture to fight another way. "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" (II Corinthians 10:3-5)

The Scriptures appear clear to me as to the stand we Christians are to take regarding war. I believe our stand of non-resistance is correct. It saddens me, however, as I speak with other good Christians who do not share this view; who are willing to take up the sword, if need be, against an aggressor.

The world press tells me that today the nations of the world are as close to war as we have been in the past few decades. Perhaps it would benefit us all to review in our daily readings some of the Scriptures the Lord has given us on this subject. I offer only a few of many: Romans 12:18, 14:19, Titus 1:6, Hebrews 12:14, James 3:17, Matthew 5:9, Mark 9:50.

Romans 12:1 tells us that we are to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." I find it hard to understand how a Christian can go to war, kill and mutilate others, and still feel he is presenting himself a "living sacrifice, holy, acceptable unto God."

Those who feel war is right often refer back to the Old Testament and point out the many times the Lord led His nation Israel into combat. It should be remembered here that Israel was, in going to war, responding to God's command and in all cases God was the Supreme Commander of the forces. This is not the case in our world today.

Carl Sandburg sums up the horrors of war in a poem entitled "Buttons":

BUTTONS

I have been watching the war map slammed up for advertising in front of the newspaper office. Buttons—red and yellow buttons—blue and black buttons—are shoved back and forth across the map.

A laughing young man, sunny with freckles, Climbs a ladder, yells a joke to somebody in the crowd,

And then fixes a yellow button one inch west And follows the yellow button with a black button one inch west.

(Ten thousand men and boys twist on their bodies in a red soak along a river edge, Gasping of wounds, calling for water, some rattling death in their throats.)

Who would guess what it cost to move two buttons one inch on the war map here in front of the newspaper office where the freckle-faced young man is laughing to us?

Submitted by John Schonwald
Modesto, California

SOULS IN AFFLICITION
(Continued)

CONSCIENCE, CONSCIOUSNESS, AND LETHARGY. If we are in a diseased state, it may be that the brain of our soul—the conscience—has become lethargic to this fact. By this we mean it is dulled by drowsiness or laziness. We may know that an impure condition exists in our soul and yet be too lethargic to do anything about it. Because of our lethargy, our conscience may know this impurity exists and even send its warning signals, but they are too sluggish to be noticed.

A person in this condition may be able to overcome the lethargy and disease around certain people. As long as we aren't unconscious, we can wake up. So, as long as we are periodically awakened, we remain lethargic; remain asleep for a long period of time and you

will lapse into unconsciousness.

What can we do? "...The blood of Christ, who through the eternal Spirit offered himself without spot to God (will) purge your conscience from dead works to serve the living God." (Heb. 9:14) We must come to grips with ourselves. If we can only realize the sinfulness of these "small" things, we will have a better and closer walk with Christ. This will make us feel better, even physically. Of course, our soul will profit more by getting its "brain syndrome" (conscience) healed by the blood of Christ. We will no longer feel the "aches and pains" of a seared conscience. We will be in complete harmony with our brethren and will not need to feel the pangs of jealousy, envy, or whatever "germs" we killed with the blood of Christ. We can refer to these impurities as "habits" for we do them without thinking. There are five steps to take in changing a bad habit: 1) Recognize the bad habit and set a goal; 2) Recognize why it is bad; (Can you see any good in it?); 3) Replace this habit with a good one; 4) Take time with patience and reward for yourself; and 5) Persevere.

No one needs to feel any worse than anyone else because we have all been through the same trial of a troubled conscience. We all know the guilty feeling of transgressions. We have felt the guilt, the haunted heart, self-reproach, and internal suffering. We are all alike in the sight of Christ; thus, we are all one in Christ; united in the bond of peace, held together in the love of Christ and secured fast in the faith of Christ.

THE INJURED SOUL. When I first started working in the hospital, I was amazed at the number of injuries happening in one day in one city. They may be minor cuts, burns, foreign objects in eyes, or broken bones. We'll pay fifty dollars or more to get these injuries repaired because of the 1) pain, 2) possibility of infection, 3) scarring or disfiguring, or 4) restriction of our activity. Remember this.

Our soul is very delicate. Who hasn't had his feelings hurt? This is the conscience or "brain of the

soul." Our physical brains tell us when it hurts; likewise our spiritual brain does the same. Who hasn't felt the pain inflicted by a friend, brother, or sister who seemingly doesn't trust us, who puts little or no value on our judgment, who separates himself from us? In the soul with its heart filled with love, this causes "trauma" (a wound; disturbed state resulting from stress or injury.) This will cause a yearning for that person and for the return of peace and unity.

I believe the Christian actually profits from these traumatic conditions. It helps to strengthen us, to make us wise to the ways of the world. It has been said that the soul that knows no suffering is a weak soul, and this is a type of suffering. Now let's look at some things that can injure another soul.

1. Self-seeking. When we are constantly seeking things for ourselves, we pay little attention to anyone else. We need to show interest and concern for one another. We need to help "bear one another's burdens" even if it's just to express encouragement. This will show that we have love to one another. The self-seeker will tend to forget about his obligations to others in the family, brotherhood, community, etc. This is what it's all about—forgetting others and remembering self. This hurts others and it is a septic condition within the person.

2. Murmurers, complainers. Jesus said that the birds of the air had nests to lodge in and foxes had holes to go in, but He had no place to go to sleep. Yet He never complained. I like to think of this when I am tempted to complain. We have no reason to complain, and it is disappointing to hear brethren complain.

3. Backbitings, whisperings. Can you imagine the hurt feelings you would have if you found out that others were talking about you—about something you had said or done—and it wasn't even true, or it was twisted around? This is disappointing and should be humiliating to those guilty. If we have time for such idle talk, maybe we should spend it on our knees. "But I say to you that for every idle word men may speak,

they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned." (Mat. 12:36,37)

4. Disregarding sound advice. I fear that sometimes we hold ill feelings against other brethren, and we begin to discredit their judgments and advice. Perhaps because someone is doing well in his business, we feel jealous or envious because we aren't. Is this an humble spirit? It is the opposite because we are thinking entirely of ourselves when we should be thankful that other brethren are doing so well. Instead of finding fault, or being rebellious, be thankful! Let's remember to count our blessings.

When we have these attitudes, how can we accept admonishment? It is very unlikely we will. The Apostle Paul had these problems, and he wrote to "examine yourselves." (II Cor. 13:5) He then says to "prove yourselves." We need to put our souls up to trial against the Word. We need to grasp the impurity that we find, and Christ will dispose of it. "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I am loved." (II Cor. 12:15) Let's be diligent that we may not find ourselves as Paul found these Corinthians.

The emergency room is usually a very busy place with a wide assortment of injuries. I'm sure that the "emergency room" in heaven is much busier; for that is where we turn when we are hurt. One of Paul's final instructions is to "be complete."

ONE FINAL THOUGHT: There is one aspect that is very different in our body and soul, If your body doesn't get rest, it will be dragged down and its resistance to disease will be greatly lowered. With the soul, it is the opposite. If we would let rest, its resistance to disease (Satan) would be lowered greatly! Sometimes we not only want to give it rest, but we want a vacation. This would be disastrous indeed! Our soul needs to keep constant watch, constant action, be constantly in touch with its Maker. As the hymn writer put it, "Constantly abiding."

Of course, when we sleep, our hearts don't stop, nor our breathing, although it slows somewhat. Our brains don't even stop. The main point here is: We are not in a conscious state when we sleep; we are sub-conscious. When we dream, it is sub-consciously; but our conscience still works (It remains conscious). This makes me think of a spiritual hymn entitled "Wanta Rest." One part says, "After I have done my best, I wanna rest, rest on Jesus' breast." This is essentially what will happen as far as when we will be able to "rest" our souls. Hebrews 4 talks about the promise of rest: "There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His. Let us therefore be diligent to enter that rest, lest anyone fall after the same example of disobedience." (Heb. 4:9-11) So here is the promise of rest provided we are diligent and steadfast. "For here we have no continuing city, but we seek the one to come." (Heb. 13:14) "Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. Therefore, beloved, seeing that you look for such things, be diligent that you may be found by him in peace, without spot, and blameless; and account that the longsuffering of our Lord is salvation..." (II Peter 3:13-15)

"Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably." (Heb. 13:18)

—Ronald L. Cable
Goshen, Indiana

COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Fall Lovefeast Meeting, the Lord willing, at Salida on November 6 and 7. We sincerely invite and welcome all our dear brethren and sisters and friends to come and be with us at this time of communion and spiritual revival. May God richly bless this coming meeting and all who attend.

—Joseph L. Cover

CARD OF THANKS

My sincere thanks to all the members and friends who sent cards and letters for my 79th birthday. Your love and concern are very much appreciated.

May God bless you,
Daniel F. Wolf

ADDRESS CHANGES AND CORRECTIONS

Michael Harper's 10101 Shively Rd. Rt. 3
Nappanee, Indiana 46550
(219) 862-4368

Susie Wagner 1200 Woodrow Ave. Apt. 12 H
Modesto, Calif. 95350
(209) 529-6219

Don Blocher's baby Jerrold

John Bayer, Jr. Kentucky

BIRTHS

SEYMORE - A son, Brian David, born May 10 to Mark and Debbie Seymour of Greenville, Ohio.

MANGRUM - A son, Jonathan Richard, born July 13 to Richard and Carol (Pokey) Mangrum of Stockton, California.

COVER - A son, Daniel John, born July 14 to Joe and Sherry Cover of Tuolumne, California.

A man may fail many times, but he isn't a failure until he begins to blame somebody else.

Selected by Mary Ellen Lavy

HISTORICAL

MARTIN URNER

"Martin Urner of blessed memory," so with affection and respect was the first elder of the Coventry church spoken of by his assistant in the ministry, George Adam Martin. Martin Urner was the first elder ordained in America. He was a son of Ulrich Urner, a native of the canton of Uri in Switzerland. Persecution drove the Urners to Alsace in France about 1682. Here in 1695 Martin Urner was born. In 1708 Ulrich Urner and his three sons, Jacob, Hans, and Martin, emigrated to Pennsylvania and settled perhaps in Roxborough, now a part of Philadelphia. The family soon removed to Lancaster County. He lived here as early as 1712. Six years later he purchased 450 acres of land on the Schuylkill, on part of which now stands the Coventry meetinghouse. Here his industry and business insight made him a prosperous farmer. In 1722 he was attracted to Philadelphia, with many others, to hear the celebrated preacher Christian Libe, who was currently but erroneously reported to have sailed for America. Failing to hear Libe, he visited Peter Becker at Germantown and became deeply concerned for his soul's salvation. The visits between Urner and Becker were repeated until Christmas Day, 1723, when Peter Becker baptized Martin Urner and his wife, and four others in the Wissahickon Creek. On the evening of the same day they participated in the first love feast celebrated in America. It was held in the house of John Gomorry in Germantown.

In the autumn of 1724, the memorable missionary tour of the Brethren occurred. On November 7, 1724, the Coventry church was formally organized. This is the second oldest congregation in America. Nine persons constituted the first organization: Martin Urner and his wife, Catharine; Harry Landis and wife, Peter Heffly, Daniel Eicher and wife, Owen Longacre, and Andrew Sell.

Here on the Schuylkill Peter Becker preached to the new congregation, assisted by Martin Urner until 1729,

when Alexander Mack came to America and ordained Brother Urner to the eldership. He was a successful elder, and the Coventry church was never rent by schisms, nor seriously interfered with by the Ephrata movement not far away. This shows the great wisdom and foresight of Elder Urner. The Coventry church prospered from the beginning, and was soon a much larger congregation than the mother congregation in Germantown. Elder Urner was assisted in his ministry by Casper Ingles of whom little is known. He baptized, in 1735 George Adam Martin who was previously a Reformed and a member of the congregation over which presided the celebrated Peter Miller, afterwards the leading spirit of the Ephrata community.

In 1737, Martin Urner went to the Great Swamp to baptize several persons. On this journey he was accompanied by George Adam Martin who was then, from all accounts, a minister of the church. At this baptism, as was customary from the first baptism at Schwarzenau, Elder Urner read to the candidates Luke 14:25-33. This Scripture seemed to Brother Martin unsuited to the occasion. He cried out against it. Elder Urner said, "What shall we do then? for something must be read to these people." Brother Martin answered, "The 18th chapter of Matthew about exhortation and punishment, might be read." Elder Urner accepted this suggestion and was the first to use this now universally used Scripture on such occasions.

In 1742 Elder Urner was asked to join in the famous Zinzendorf Synods. He sent Brother Martin as delegate from the Coventry church. The sequel of this is portrayed at length in the subsequent chapter on Annual Meeting. Elder Urner was really the official "father" of the Annual Meeting and no doubt presided over the one in 1742. It is my opinion that this first Annual Meeting was held in his house.

His actions on these two important occasions have been universally approved and followed by the Brotherhood ever since. He is thus intimately identified with the practice of the church, and next to Mack, the most significant elder in our early history.

He was married to Catherine Reist. Their children were Mary, wife of Andrew Wolff; Martin, who married Elizabeth Edis or Addis; Jacob, who married Barbara Light; Catherine, who never married, and John who also never married.

His wife Catherine died in April, 1752, and he was subsequently married to Barbara _____, who survived him, dying May 8, 1796, aged eighty-four years. To this union there were no children.

Elder Urner died March 29, 1755, and is buried in the Coventry Brethren Graveyard.

From A History of the Brethren pp. 273-279
By Martin Grove Brumbaugh

100 YEARS AGO

(At the suggestion of Brother John Schonwald, we are adding a new feature to our Historical section. The Lord willing, we hope to print some articles from 100 years ago as they appeared in The Vindicator at that time. This first is regarding the compiling of our present hymn book. The writer is evidently Samuel Kinsey who was at that time editor of The Vindicator and also on the hymn book committee. —L.C.)

A NEW HYMN BOOK

There seems to be a demand amongst us at this time for hymn books, and a query with regard to this matter came up at our late conference. At first a general desire was expressed to have the old or small book reprinted, but after all things were explained and duly considered it was unanimously agreed to make a new collection of from 500 to 600 hymns for the use of the church. A committee was at once appointed for the work, who shall proceed as soon as convenient. Now, as we are one of this committee, we feel to give the liberty to any brother or sister who may have a suitable hymn to send it in for consideration. Send only such as are of special merit, and not too long.

Selected by John Schonwald June, 1882 Vindicator

"Lessons From Nature" Series

THE ORIOLE NEST

From the high tops of a maple tree, the rich music of the brilliant orange and black oriole pours forth. The song is similar to a robin's, but has a clearer, bell-like quality. And while the male sings out the boundaries of his summer estate, his charming wife, in more sober colors, is busy showing her skill as a seamstress. Nearly hidden by the leaves in a nearby treetop, she darts her bill in and out, back, forth, and around, as she weaves a nest that will be a masterpiece to behold. Not a crude basket of sticks like the dove's, or a collection of stones like the killdeer's, but a shining silver pouch—it takes shape slowly and perfectly. Milkweed fibers, hair, yarn, and grapevine bark may all be used as the mother oriole works for about a week on her new home.

And then, what a nice safe home for baby orioles! It may be sixty feet above the ground; it may be secured to very thin branches near the outer edge of the tree; it will sway in every breeze, rocking, bouncing and rolling during summer thunderstorms—but the birds inside will be perfectly safe. For God has made the mother oriole to build her nest in the shape of a hanging sack with high, soft sides. And when the mother herself sits down on the eggs, or covers the nestlings, they are safe from sun, rain, and enemies.

The children of God are just as safe; yes, even safer. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. He shall cover thee with his feathers, and under his wings shalt thou trust." (Psalm 91:1,4)

—Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *I Peter 2:11*

IF WE ONLY UNDERSTOOD

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?

Ah! We judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not, amid the evil,
All the golden grains of good—
Oh, we'd love each other better
If we only understood.

Selected by Martha Cable

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ADVERSITY

The true Christian thrives on adversity. This is not to say he enjoys it. How can anything enjoyable be called adversity? Adversity is like a bitter pill that fights infection. Or it might be compared to a diet of coarser food that is better for us than rich, sweet desserts. A cow would rather eat rich grains or lush clover, but it really needs roughage to keep its digestive system working and to remain healthy. Likewise we need adversity in some form to gain spiritual strength and experience.

Paul writes (Romans 5:3-5), "...we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

As you observe the pebbles that are sorted out from the sand and tossed together on the beach by the beat and flow of the waves and tides on the seashore, you see that some are nearly shiny and some quite dull. What makes this difference? The environment is the same. The time element and the amount of friction would be similar. No, the difference is not external but inside. The shiny stones are hard and take a beautiful polish from the experience of rubbing against the other stones. The soft stones never become polished by this experience but remain dull and covered with scars and scratches. The hardness or density is not right to take a polish.

Just so, the Christian life becomes more beautiful and perfected in adversity. Adversity brings out the best in a Christian, or more truly, God brings out this best in a Christian surrounded by adversity. We are thrown together with other people as the stones

(Continued on page 14.)

SELF-EXAMINATION

"But let a man examine himself. . ." (I Cor. 11:28)

"Examine yourselves, whether ye be in the faith
. . ." (II Cor. 13:5)

Because of these two scriptures, I've been impressed with the spirit of the last three paragraphs of "Preface To Second Part" on pages 361 and 362 of the 1975 edition of Martyrs Mirror and will here give them for your consideration and for the glory of God. Any underlining is because of italics. --F.M.

In former times, in the times of the cross, when men could assemble only under peril of their lives, our zeal drove us in the night and at unseasonable times, into nooks and corners, and into fields and woods. How precious was then one hour which could be employed in stirring up and establishing one another in godliness. How the souls then thirsted and hungered after divine food. How pleasantly then tasted the words of godliness. Men did not ask for ingenious or flowery sermons; but hunger devoured all that was presented. Then soul treasure was diligently sought, since bodily possessions could give but little comfort. Then heavenly riches were sought for above all things; for earthly possessions were altogether insecure. But how is it now? Temporal avocations have the preference throughout; the oxen must first be proved, and the field be inspected, before one can come to the heavenly marriage. (Luke 14:18,19) Simplicity is changed into pomp and ostentation. Possessions have increased, but in the soul there is leanness. Clothes have become costly; but the inward ornament has perished. Love has waxed cold, and has diminished, but contentions have increased. Do you suppose that God will always behold this with the same longsuffering? Think ye, that He will never once use His uplifted rod? He that did not spare Israel, when they departed from Him; He that did not pass David by, when he sinned through fleshly lust; He who did not spare Solomon, when he turned his eyes to strange women, and fell into

idolatry with them, shall He spare those who, through love of the world and the practice of sin, have so greatly departed from Him? He often delivered Israel from one tyrant to another, that they might learn to know Him, and reform. He chastised them as a father, that they might not serve Him with a divided heart, as in the time of Elijah, but that they might serve Him alone. (I Kings 18:21) He delivered Amaziah, the King of Judah, into the hands of his enemies, because he did not serve God with a perfect heart. (II Chron. 25:2) Now, examine your heart; whether it is not divided; whether you do not seek to serve Christ and the world at the same time; how feebly you hear and consider the Word of God, since your thoughts are entangled in earthly vanities; how seldom and how slothfully the works of godliness are practiced; and how busy and zealous you are throughout in amassing money and property, and in feasting yourself on pleasure. It is true, you have cast away the dumb, wooden idols, but examine now, whether the idol of riches and avarice is not set up in your heart. (Eph. 5:5; I Tim. 6:10) Plow through the inmost depths of your heart, and see whither most of your inclinations and desires tend; whether, easily satisfied here, they penetrate the clouds, and have their conversation in heaven, or, whether digging with insatiable desire into the earth, you seek to increase your riches and to add house to house, and farm to farm; whether Christ in heaven is your supreme treasure, or whether your treasure is here, against which Christ so earnestly warns His disciples. (Matthew 6:19) If you would make a test of this, study attentively your intentions and thoughts in every occurrence; consider once, how great a love you have for riches; how much confidence you place in them; how greatly troubled you are with a heathenish solicitude for the future; how anxious and despondent you are when bad times and misfortunes threaten; and how securely you live when sailing before the wind; how reluctant and miserable your love for your possessions renders you in the giving of alms; how great contention and many lawsuits you

would rather engage in, than give up your right, and suffer damage; how soon joy and sleep forsake you, when losses and misfortunes befall you; how much time earthly contemplations detract from your proper devotions; how feeble and spiritless they render your prayers; how deep the abundance of your treasures sinks you into sensuality; how much you are pleased with yourself on this account, and exalt yourself above others; finally, how painfully you part from them, and how sadly you will bid them adieu on your deathbed. Let this serve as a test, I say, and examine yourself, and you will discover at the same time, what you love and serve most, and how much or little you have "crucified the flesh with the lusts thereof." (Gal. 5:24) For, though outward persecutions now and then cease, yet every Christian is called to sufferings and conflicts; each must take up his cross and follow Christ; each must live, not after the flesh, but after the Spirit; each must suffer in the flesh, that he may cease from sin. (Matthew 10:38; Romans 8:1; 1 Peter 4:1) If you then find, that the time of freedom (from persecution) has given liberty and room to your lusts, persecute yourself, crucify and put yourself to death, and offer up soul and body to God.

In times of persecution, words and colloquies consisted in edifying instructions, and awakenings to godliness, magnifying of the name of God, mutual consolations in suffering, exhortations and incitations to constancy, and recommendations of eternal salvation. Examine once, whether at this time you have not lent your tongue to please frivolous, worldly men with vain and useless talk; whether thereby you did not only not promote godliness, but were also a hindrance and injury to it; whether you did not defame your neighbor's good name and reputation; and whether your tongue has not by lying and deceit ministered to avarice. In times of the cross, the time was spent in godly exercises, in consoling and edifying one another, in visiting those in prison, and in preparing for suffering by devout meditations. Consider once, on what you have bestowed the precious time; how much of it has

been squandered in voluptuousness and vanity; how much has been wasted in disputes and quarrels; how much has been lost by needless anxiety and labor; and how little has remained for devotion. No doubt, you will find, that the absence of the chastening rod has rendered men impious and without reverence, and that "the lust of the flesh, the lust of the eyes, and the pride of life" have usurped the place of piety and humility. But the most dangerous of all is, that but few examine themselves; but few sigh over themselves. Without knowing it, many are poor, naked and blind, who with those of Laodicea think that they are rich and have everything in abundance (Rev. 3:17); but it is a wealth with which God is not pleased, and by which the spiritual riches, which consist in faith and love, in a living hope and a good conscience, are diminished. See in the writings of the martyrs, how their life was, how their suffering, how their constancy. It was the will of God, that the children of Israel should remember the ways of their fathers, and the instruction of wisdom concealed therein; for they are all, ancestry and posterity, taken as one body. (Deut. 8:2) Frequently it is said through the prophets: I have brought thee out of the land of Egypt; though this had been done to their forefathers. (Micah 6:4; Psalm 81:10; Hosea 11:1) Examine your ways, and compare them with theirs, and see whether the love of the world has not blinded your eyes, and led them away from God. Many, when they could not use the world, turned of necessity to God, as their nearest refuge; but as soon as a little breathing time set in, they again began to lean towards the world; the parents became rich, the children luxurious and wanton; the world caressed them, and in course of time they became respected and lifted up; the reproach of the cross was relinquished, and the honor of this world stepped into its place. And this, in the first church was the reason why God permitted a most awful persecution to come in the time of Emperor Diocletian, that His children might be chastised thereby, who already began to join in with the common world. (Eus., lib. 8,

cap. 1) Hence, we must see well to it, that we do not incur like guilt, lest there come upon us what came upon them; for no one fares worse in such times, than he who has not made good use of his time; such an one will then be visited with woe, distress and misery; but to them that love God, all things work together for good; they are purified and tried by the refining fire; hence it is necessary that God at times purge His threshingfloor with His fan, that the tares may not get the upperhand, to its own destruction. But we only have to ask His divine goodness, to chastise us as a father, and draw us by His love, moving our hearts and minds to Hilward, in order that we may lead a godly and holy life, in all love, peaceableness, kindness, and long-suffering; not easily complaining of or grudging against one another, but bearing in patience one another's infirmities, and bettering each other by good instructions; fleeing and avoiding all offenses, contention and dissension, separations, and schisms, which cause insufferable and damnable discord; striving for peace; and seeking to heal, and restore to unity, quiet and peace, that which is broken and ruined, rent and torn asunder by the subtlety of the devil, and blind ignorance, and scattered into various factions, to the great offense and stumbling-block of many. If we do this, we shall cause the blessing and presence of God to be with us. (Col. 3:12; I Pet. 4:8; James 5:9)

In the meantime, let us constantly adhere to God, always pray for an increase of wisdom and divine knowledge, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith (Heb. 12:1,2); for we have the same conflict which David had in his time, and Job, and all the prophets, and Christ and His apostles, together with all the pious followers in the first church, as also before and in our time. They all had to overcome the world; so do we; they all had to deny themselves; so do we; one crown is to be gained, and the same kingdom is to be inherited. (Hebrews 12:28) The times also, are just the same; but the different life makes

them different; however, all inequality must ultimately merge in the equality of God. In order to make His followers partakers of this equality and unity, Christ prayed that they might be one with Him and the Father. (John 17:20) This was also the sole aim of the apostles; to this, as the eternal, supreme treasure, they exhorted every one: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and upon the Israel of God. Amen." (Galatians 6:15,16)

Written out of love, to edification and amendment.

Selected out of love, to edification and amendment.

Fred Miller
Sonora, Calif.

THE BEATITUDES

As the beatitudes come to us, they begin with Jesus confronting the problem which lies beneath all other problems. He bases His new commonwealth, not upon the fact of possession; He dethrones the passion of selfishness. He rests the palace of the future on the fact of poverty; and He enthrones the passion of self-sacrifice. The "King of Kings" Jesus was to become—not the King of slaves—by His poverty of spirit and self-abandonment; and therefore His law was uttered in the words: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Jesus had seized the opportunity to discrown a self-satisfied interest, and in the presence of, and for the sake of, the disciples whom He had chosen to be the leaders of the race manward and Godward, He uttered the beatitude concerning the poor in spirit.

He saw mourners about Him. This one had lost a mother, and that one had lost the dream of life; this one was drawn with pain, and that one was lashed with unutterable anguish within. Most of all, He saw and understood those whose tears were tears of repentance

and sorrow, on account of the sin that now appeared most dark and dire in the pure light of His presence. He did not tell the throng not to mourn, for it was not His purpose to create a tearless world. In the highest moment of civilization God would wipe all tears away, but tears there must be. He only said: "They that mourn shall be comforted." (Matthew 5:4) God's elect must yet be baptized with fire; the choice souls of earth must still be bent, not killed, by burden bearing; the divine discontent that throbs with pathetic pain must swell until true hearts nearly break--but the mourners will all be comforted. Sorrow must continue walking through the fields of time and watering the seeds of destiny with divine tears. He Himself, the most blessed of all men, must be the most sorrowful, but even He "shall be comforted."

He knew that some of these disciples, who had just been made apostles, were already full of plans indicating large ambitions. For ages, the thought of the coming Messiah had made the Jew proud. That pride had been crystallized by oppression. An untamed and untamable grandeur associated itself with all Hebrew anticipation; and as Jesus perceived that they who now heard and saw Him were picturing to themselves the glories of Messiah's reign, and probably thinking with what triumph each individual Jew and the whole nation would step soon to a worldwide victory, He pronounced the beatitude upon the meek.

When He said: "Blessed are the meek," (Matt. 5:5) He did not for a moment have reference to the useless and unaspiring folk whose pulpy weakness is ever a burden to the strong and the true. None knew so well as Jesus that meekness is a rare blossom which crowns a plant growing up out of the vigorous seed of moral and mental power. A weak man can never be meek. He had said: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." He now said: "Blessed are the meek: for they shall inherit the earth." Poverty of spirit, the soul emptied of all trifling satisfactions, spirituality that is so far from ignoble poverty of nature that it becomes the treasure-house of

God's richest purposes--these make the man of earth already a man of heaven. He, therefore, had said of the poor in spirit: "Theirs is the kingdom of heaven." He had, long before, spoken of Himself as the Son of Man "which is in heaven." The true universe is in the present tense.

When He now speaks of the meek, and the fact that, according to the very nature of things, and therefore inevitably, "they shall inherit the earth," (v. 5) He knew that the earth is for God's child, man, and that because man is God's son, it must come to him when man shall realize his sonship unto God. To inherit the earth is an achievement possible only to one in whom God's Fatherhood is practically revealed in trustful childhood. Here, in Himself, was the example of meekness--the meekness which comes of power, and comes of the power lying in the calm and rich experience of sonship. Jesus had been ill-treated, yet He answered not in anger. His silence concerning His enemies had already taught His disciple-band a lesson as to the divine willingness to wait until truth publicly puts on her coronation robes. More sure than ever of His personal greatness, He was gently brothering the littleness and weakness of men. With prerogatives immeasurably greater than those of Moses, who had been held to be the type of meekness, the new law-giver sat upon this lowly untroubled plateau, contrasting strongly with the externally grander Sinai, and calmly put aside all personalness, as He went on lifting His brother-man into His own conception of and relationship to God. The rulers of the world at that moment were seeking to "inherit the earth"; and His own nation was looking most eagerly upon the whole planet as its own by right. His was a diviner plan. This beatitude hushed a thousand war-cries, and sheathed a thousand swords, by its assertion of the fact that the earth does not belong to battalions but to ideas, and that this planet is not the inheritance provided unto the organizers of force, but to those who, controlled by God, are able and willing to control themselves. (To be continued) --By Frank Gunsaulus

Selected by Kenneth Martin

HISTORICAL

THE SECOND MARTIN URNER

Martin Urner's successor in the eldership of the Coventry church was his own nephew, Martin Urner, son of Jacob Urner. He was born Sept. 4, 1725, and was married to Barbara Switzer by Elder Christoph Sower, July 15, 1751. He was a man of considerable wealth and a preacher of great wisdom and power. His ordination to the office of elder occurred in 1756. For forty-three years he directed this congregation with remarkable success.

Under his ministry the first house of worship for this congregation was erected in 1772. This was the second house of worship built by the Brethren in America. Prior to this the congregation met for divine services in the houses of five different members in a kind of rotation, although it is probable that the meetings were held most frequently at "Belwood farm", the home of Elder Urner and also of his uncle, the first Martin Urner.

This Martin Urner was a noted revivalist. In a letter from the Antietam country in 1772, from Nicholas Martin to Alexander Mack, reference is made to Elder Urner's revival work in the southern part of the Cumberland Valley. Brother Martin says, "Since the dear Brother Urner has been with us we dare not deny that the grace of God has been given us in a large measure, the number of disciples is increased many fold, while also some of them seem to be fervently awoken souls, and it almost seems as if the last would be first."

Between Martin Urner and Alexander Mack the Christian tie was strong. They loved each other devotedly. From Elder Mack, Martin Urner purchased his stockings and such other woolen garments as Elder Mack manufactured. In return for this, Elder Urner supplied Alexander Mack with grain, butter and flour.

On October 31, 1771, he writes to Elder Mack and sends him twenty bushels of corn and fifteen bushels of wheat, ground, the corn at four shillings per bushel and the wheat at five shillings. The amount was to be

credited on the account for stockings and dyed cloth. He expresses regret that he cannot visit in Germantown, arranges for a meeting with Elder Mack at Rudolph Harley's on November 10, 1771, and closes with a touching tribute of Christian love.

Elder Urner accompanied Elder Christopher Sower on a memorable tour of the congregations in Eastern Pennsylvania in 1780, reference to which is made under the sketch of Elder Sower.

David Urner, of Springfield, Ohio, is responsible for the following anecdote:

"I never saw my grandfather, Martin Urner, as he died a few years before I was born. I learned, however, from an old friend, that he was esteemed by his brethren in the church and ministry as a preacher of more than ordinary ability; so much so, that at their Yearly Meetings he was always one of the number that were called upon to preach. My friend said that on one occasion when the Yearly Meeting was held in Philadelphia, as the preachers from the country were jogging along on horseback, going to that meeting, one of the preachers said to my grandfather, 'As you will no doubt be called upon to preach at this meeting, I want you to preach particularly against the wearing of fine clothes, as the brethren and sisters of Philadelphia are becoming entirely too fashionable in their dress.' And although he urged the matter lengthily, he thought my grandfather did not give all heed to what he said, and asked, 'Did you hear what I said?' The answer was, 'Yes.' The next question was, 'Will you do it?' My grandfather replied, 'If I am called on to preach, I hope I shall have something of more importance than to talk to people about the rags with which they cover themselves.'"

April 8, 1781, Elder Urner baptized David and Esther, son and daughter of Elder Christopher Sower; and one of Elder Sower's last services to the church was to baptize Martin Urner, son of Elder Martin Urner, and his wife Barbara.

The friendship between Elder Sower and Elder Urner was intimate. This, together with the before-noted

tie of love between Elder Urner and Elder Mack warrants the assumption that the two congregations, Coventry and Germantown, were most harmonious and helpfully cooperative. When Elder Sower died in 1784, Elder Martin Urner preached the funeral sermon, assisted by Samuel Hopkins.

Martin Urner's wife died April 23, 1794, and on May 18, 1799, he was laid to rest in the Coventry Brethren graveyard. . . .

From A History of the Brethren, pp. 279-288
By Martin Grove Brumbaugh

100 YEARS AGO

(This article appeared in the October, 1882,
Vindicator. The writer was not named.)

COMMUNION WITH GOD

Salvation is full of grace. Yet these things are required: "Let him that nameth the name of Christ depart from all iniquity;" "Whosoever would be my disciple let him take up his cross, deny himself daily, and follow me." "Ye can not," said our Lord, "serve God and mammon." Shrink not from the pain these sacrifices must cost. It is not so great as many fancy. The joy of the Lord is his people's strength. Love has so swallowed up all sense of pain, and sorrow has been so lost in ravishment, that men took joyfully the spoiling of their goods, and martyrs went to the burning stake with beaming countenances, and sang their death song amid the roaring flames. Let us by faith rise above the world, and it will shrink into littleness and insignificance compared with Christ. Some while ago two aeronauts, hanging in mid-air, looked down to the earth from their balloon, and wondered to see how small great things had grown. Ample fields were contracted into small patches; the lake was no larger than a looking-glass; the broad river with ships floating on its bosom seemed like a silver thread, the wide-spread city was reduced to the dimensions of a village; the long, rapid, flying train appeared but a black caterpillar

slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who rises to hold communion with God, and anticipating the joy of heaven, lives above it and looks beyond it. This makes it easy, and even joyful, to part with all for Christ—"This is the victory that overcometh the world, even our faith."

—Selected by John Schonwald

(Continued from page 2)

are sorted and piled by the waves of the sea. There we are tossed about by the same waves that batter the people of the world. The difference is in the composition. Adversity to the worldling brings the dullness of bitterness and monotony. To the Christian comes the polish of humility and sweetness, submission and acceptance.

What do we mean when we speak of adversity in the Christian life? Adverse means "acting against; antagonistic; hostile; calamitous; afflictive." We quite often think of sickness or affliction as adversity. Other forms would be temptation, conflict, poverty, and persecution. The adversary is the author of adversity, but he is limited to what God allows as we see in the case of Job in his loss and affliction. God has infinite skill in turning adversity and using it as "blessing in disguise" for His people again as in the case of Job. Job said (23:10), "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

Paul tells us in Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This promise is not to all men but to all them that love God or are the called. Surely "all things" in this Scripture include adversity. In fact, the context indicates that this is the primary meaning. Paul mentions "sufferings" in verse 18, "subject to vanity" in verse 20, "bondage of corruption" in verse 21, "groaneth and travaileth in pain" in verse 22, and "our

infirmities" in verse 26.

It is not always easy to "glory in tribulation" as Paul writes. When we are afflicted or in trouble we tend to pity ourselves and be sad and irritable. We can rejoice and glory only when we can see the results that God has in mind when He allows the adversary to afflict us or when He chastens us that we might "be partakers of his holiness." When we comprehend the shine and polish of Christian submission and sweetness that can come only with the friction of adversity, we can say "Thy will be done;" "Though he slay me, yet will I trust in him." —L.C.

COMMUNION MEETING NOTICES

We, the members of the Eastern District of the Old Brethren have appointed Oct. 16 and 17, the Lord willing, for our Fall Lovefeast Communion to be held at our meeting house near Bradford, Ohio. We extend a hearty invitation to all our members and friends to attend.

—Melvin Coning

We, the members of the Old Brethren Church in California, have agreed to hold our Fall Lovefeast Meeting, the Lord willing, at Salida on November 6 and 7. We sincerely invite and welcome all our dear brethren and sisters and friends to come and be with us at this time of communion and spiritual revival. May God richly bless this coming meeting and all who attend.

—Joseph L. Cover

BIRTHS

BOONE - A son, Stephen Charles, born August 3 to Stephen and Neva Boone of New Lebanon, Ohio.

ROYER - A daughter, Dorcas Eileen, born August 8 to Thomas and Rebecca Royer of Goshen, Indiana.

"LESSONS FROM NATURE" SERIES

GLOWING LAMPS

Did you ever see a lamp with wings? Some children see thousands of them every summer. If you live in one of the right places, you too can enjoy fireflies, night after night, for months. As darkness falls, you will enjoy watching them flash their lights on, then off--off for a few seconds, then back on for just a part of a second. And while their glowing lanterns are flashing, they carry them high up into the sky, as high as a housetop, or down closer to the ground. Can you catch one? Hold it carefully. Watch it light up your hand with its bright yellow light. How can an insect which is less than an inch long have a light that can be easily seen more than a hundred feet away?

God made them so. Once, on the first day of the Creation, God said "Let there be light." And He knew that He would make fireflies and many other strange creatures with glowing lights. He knew also that He would make men, and women, and children, to love Him and obey Him, letting their lights shine for Him. The world needs light today more than ever before.

I'll let my light shine bright for Jesus,
I'll let my light shine bright for Him;
If I obey and serve Him always,
My little light will not grow dim.

I'll let my light shine brighter daily
In this old world so dark with sin;
He makes my light as bright as sunshine--
I'll let my light shine bright for Him.

--Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

I AM TRUSTING, LORD, IN THEE

I am coming to the cross;
I am poor, and weak, and blind;
I am counting all but dross;
I shall full salvation find.

Long my heart has sighed for Thee;
Long has evil dwelt within;
Jesus sweetly speaks to me,
"I will cleanse you from all sin."

Here I give my all to Thee,
Friends, and time, and earthly store;
Soul and body Thine to be—
Wholly Thine, forevermore.

In the promises I trust;
Now I feel the blood applied;
I am prostrate in the dust:
I with Christ am crucified.

Jesus comes! He fills my soul!
Perfected in love I am;
I am every whit made whole;
Glory to the Lamb.

I am trusting, Lord, in Thee,
Dear Lamb of Calvary;
Humbly at Thy cross I bow;
Save me, Jesus, save me now.

By William McDonald

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THE BIBLE--OUR GUIDE

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (II Timothy 3:16-17)

These inspired words from the Apostle Paul are just as valid for us today as they were when written to Timothy. Paul had been warning Timothy of perilous and unrighteous influences which were coming to try the church. Paul's emphasis here is that the Scripture, the Bible in our time, is the guide, inspiration, and authority to direct the man of God regardless of what may arise.

We are fortunate to belong to a fellowship which has taken the Bible as its guide for faith and practice. As long as we steadfastly retain this doctrine, the Lord through the Holy Spirit can work in us to the furtherance of His purpose. The Bible tells us that our bodies are the temples of the Holy Spirit. The Word of God and the Holy Spirit always agree and work in perfect harmony through the believer. Only when the Holy Spirit is hindered by cause of humanistic tendencies toward misunderstandings due to carnal and self-centered reasoning do discouragements and failures in life occur.

If I take an operator's manual for a piece of equipment and meticulously follow the instructions for its operation and neglect to follow the maintenance instruction, I am certain to experience problems. In a sense the Bible is the same. If we exert all our efforts toward spiritual purity and sanctification and neglect the lesser but necessary obligations of life, we will most assuredly get ourselves into a bind. Taken as a whole, the Scriptures will direct us in leading a consistent life which will reflect the guidance of the Holy Spirit.

Jesus in the Sermon on the Mount gives some most important and easy to understand rules and principles. The Lord knew that His disciples were overly concerned about earthly things. Jesus told how the Heavenly Father cared for the fowls of the air and beautiful flowers. Surely man is of greater worth than birds and flowers, so if He cares for the birds and flowers surely He will care for His people. Jesus tells His disciples: "Seek ye first the kingdom of heaven, and all these things shall be added unto you." If we keep our priorities straight and place God first in our lives, the Lord can use and bless us both spiritually and materially. Another lesson which is so easy to receive is given in Matthew chapter 25 concerning the talents. What the Lord places into our care we are obligated to make use of. This can apply to both spiritual and materialistic matters. All things belong to the Lord. The Lord giveth and the Lord taketh away. We have no right to refuse what the Lord entrusts into our care. If we refuse to accept or bury our talent we are doing an affront to God.

I have only mentioned a couple of easy to understand directives from the Word of God. We must study the Word, for only if we are familiar with all life's instructions can we be prepared for any circumstance which may arise. It is true that the Scriptures place the greater emphasis on our spiritual life, but it does not neglect to admonish against being slothful in our mundane endeavors. Our spiritual relationship to God must take priority in our lives to where materialistic matters can fade to insignificance, but this does not excuse us in neglecting our earthly obligations. It does prepare us to face whatever the Lord allows Satan to tempt us with. The account of the patriarch Job is an excellent example of the attitude that the Christian must have.

My admonition and prayer is that we will accept the Bible for what it says. Let us use caution in accepting man's interpretations of the Word for the Holy Spirit should be our interpreter. Life can be faced with a positive confidence if we continue to take the

Bible as our only guide for faith and practice.

--Joseph E. Wagner
Modesto, California

SERVANTS OR SONS?

"A man ought to be paid for honest labor or for service rendered!" Thus the carnal man reasons, and it is reasonable, isn't it? Cain, Esau, the Pharisees, modern unconverted man all have this in common--the demand on God for reward. We know that God is fair and righteous. There will be payment. But on whose terms? It is one thing to reward honest labor and still another to give a worker a share in the farm. And would a farmer pay a worker who came and did a job in his own way without considering the wishes of the owner? Perhaps the worker did not even respect or like the owner but, to take advantage of his wealth, sent him a bill for service not even ordered.

In Jesus' Sermon on the Mount He told about the hypocrites and the way they gave alms, prayed, and fasted, expecting to serve God with their deeds when their hearts were not in it. Jesus said, "They have their reward." But He pointed out the better way--the way God orders--and that is a secret service, a heart service. God has something more than wages for those who come to Him in His way and serve Him from their hearts.

The issue here is law or Gospel--dead works or faith--servants or sons. In Galatians, Paul writes of justification by faith without the deeds of the law. He makes strong statements and draws vivid pictures. His motive is to counter by the Holy Spirit the teaching that law could be the means to justify man in God's sight. He calls this "another gospel" and pronounces, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (1:8) He also assures them (1:11,12), "But I certify you, brethren, that the gospel which was preached of me is not after man.. For I neither received it of man,

neither was I taught it, but by the revelation of Jesus Christ."

One of Paul's strong statements is taken from Habakkuk 2:4, ". . . but the just shall live by his faith." Another is, ". . . for by the works of the law shall no flesh be justified." (Galatians 2:16) We have very little influence among us by Jewish teachers of the law as the Galatian church no doubt had. But the problem presented here is as old as man and as current as today. We see it in the record of the offerings brought to God by the first two sons of Adam. Abel offered a bleeding lamb and Hebrews 11:4 tells us he did it by faith. "And the Lord had respect unto Abel and to his offering." Cain brought an offering of the fruit of the ground, and, though he had labored to produce it, and though it probably represented his best efforts, God did not accept it. It is obvious by Cain's wrath that he thought God should have accepted it--that God owed him this acceptance. God chose the slain lamb which was a type of His giving of His Son as the Lamb of God centuries later. Cain could have learned from the offering of his brother, but his heart was not right. God did not respect his offering nor did He respect Cain himself.

Once again, the issues are the same today even though we are not being taught by those upholding Jewish law. And it is still true that "The just shall live by faith."

In Galatians 4 Paul draws a vivid picture of sons and servants. He writes, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

We understand that in the culture of Paul's time, there were slaves and hired servants, but neither one had anything near to the status of a son. It is so today. A servant or an employee is not a son. A

slave serves because he must, and an employee serves because he is paid. But a son is heir to the estate. Paul writes in the first part of Galatians 4 that even the son is treated like a servant when he is a child. He is taught and regulated and is under rules and orders "until the time appointed of the father." Then he comes into his right as a son and is co-owner with the father--heir to all the father owns. He doesn't serve for pay or because he must. As heir, he has a personal interest in the father's estate. He may often work harder than the servant--perhaps far into the night if the occasion demands it. He does this with no special reward except that he is now the heir to his father, and it is in the interest of the estate that he labors and sacrifices.

The carnal man sees the relationship of God to man as a master-servant arrangement. Man works and obeys as a servant would, and God owes him some sort of pay or reward. We see the carnal man express this in good deeds--charity organizations, community service, drives for civil rights--bringing the works of their hands and, like Cain, expecting God to accept it even though it is not the sacrifice that He has chosen.

There are at least two things wrong with this sacrifice of the works of our hands. One is that God will not accept it for justification, and the other is that without the Holy Spirit our works aren't that good. When we expect to get God's favor by works of law, we ignore the need of a Saviour who gave Himself for us. August Toplady's second verse of "Rock of Ages" says:

Not the labor of my hands
Can fulfill the law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save and Thou alone.

Samuel told Saul ". . . Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than

sacrifice, and to hearken than the fat of rams." (I Samuel 15:22) Saul had saved cattle to offer in sacrifice when God had told him to destroy everything. We must find God's will and listen to Him. There is an acceptable sacrifice. God chose to redeem us by the sacrifice of His Son, and He will accept no other. He is the "Lamb of God that taketh away the sin of the world." He wants us to present our bodies a living sacrifice, but this is only a reasonable service and could not remove sin.

What then did the law accomplish? Paul says it was "our schoolmaster to bring us unto Christ, that we might be justified by faith." Young people are put under a schoolmaster for training for real life. Would God put His people under a stern schoolmaster of law only to free them and have them become lawless and do as they pleased? No, He taught them by the law about Himself. He showed them what was sin and what was good and right. We, too, should learn from this schoolmaster, but we cannot be justified by it. It will never take away our sins. It will not give us life or the new nature. We will not be able to stand in judgment and point to works, no matter how good and right and self sacrificing they were and say, "Because of all I have done I should be declared innocent." Jesus described some as saying in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity!"

Proverbs 29:21 says, "He that delicately bringeth up his servant from a child shall have him become his son at the length." It almost seems that this is what God did. Israel and the carnal man today became "hung up" on the hired servant attitude. But God treats all with gracious favor and wants them to be His sons and daughters. In II Corinthians 6:16-18 we have this invitation: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and

I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Be not as Cain, but be willing to come under the perfect sacrifice for sin--to learn of Jesus, and take His yoke upon you, and find rest to your souls. --L.C.

THE BEATITUDES

(Continued)

In the glow of that morning there had come unto His feet many whose hunger and thirst must have touched the heart of Jesus. He saw them there, crouching near the rich and prosperous, who also were hungering and thirsting, but not as they, for bread and water; these latter were anxious after power and fame, pleasure, and the treasures of earth. He looked deeper than their immediate or fancied wants and saw each soul as a son of God, with infinite capacities for greater things than these and He said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matthew 5:6) To be filled with righteousness was and is to be in heaven, and to inherit the earth. But righteousness must be its own satisfaction and bring with it so much of joy that both earth and heaven disappear in the infinite blessedness of the soul. Therefore, the promise is: "They shall be filled." Not a foot of earth, not a rod of heaven is promised. It must have been painful to those who were waiting there with these newly dowered disciples to hear no word about the prospects of the new regime which could overturn Rome and establish the supremacy of the Jew, and to reflect that, He now turned their attention to what was apparently the dry abstraction--righteousness. Still more strange did it seem, at the first, that His only recommendation for righteousness was that it would fill or satisfy them. But Jesus was not misleading the new leaders He had chosen. Enthusiasm for justice, longing for goodness, thirst for the truth which weaves the tissues of a man into righteousness--this He knew was the fundamental

and all-comprehensive spirit He must impart to men if God's Fatherhood should ever re-create the world through human brotherhood.

He was truly the new law-giver; righteousness was being urged without a thunderbolt of fear behind it. Moses did exceedingly fear and quake; the rocks of Sinai felt the terror which was to seize upon the human soul; but Jesus was revealing love as the power that fulfills all law, God in man. Men were to crave intensely and yearn for righteousness. It was to bring its own reward; the punishment of the unrighteous was to consist in the loss of righteousness. As they looked up to Him, He was so much the embodiment of righteousness that, doubtless, many felt how lovable righteousness is, and without a fear, they hungered and thirsted after it. It was the purpose of Jesus to make justice admirable, truth lovable, goodness imitable, and righteousness a passion of the soul.

As the souls of men kindled with the longing for righteousness and a doubt dared to warm its chilliness by that flame, He appeared, to prove that sonship unto God is realizable, and that the hungry and thirsty of earth may be filled. This beatitude was so visualized in Him that goodness appeared to have a new and immortal victory provided for it, in the willingness of God to enter into His child and in the capacity of His child to receive Him. An immortal dawn came before the minds of His hearers as this new enthusiasm rose up from the ashes of the perished enthusiasms which had been aimless and ineffective in them; and the new ideal stood pure and beautiful on the graves of old ideals which had lived for a moment and then languished away. The word righteousness on His lips was as warm as the pulse-beat of humanity. He had shown them many times that His righteousness was not the righteousness of the Scribes; it was human, because divine. He had made it beautiful, as it had taken up the loathsomeness of the leper and lifted the paralytic and opened the eyes of the blind. Jesus Himself was the pledge that God would have His way with His child, man, through the righteousness which comes, not

by fear, but by love.

As the crowd listened and looked upon Him, He was now about to utter another benediction whose promise offered a blessing to the soul and proposed a distinct addition to character. In this respect it was like the benediction concerning those who hunger and thirst after righteousness. It is scarcely possible to think that Jesus didn't have in mind the fact that the Jews of His day, like their forefathers, and like unthinking Christians of today, believed that there is something in righteousness exclusive of mercy and something in mercy antagonistic to righteousness. "Righteousness and peace", "mercy and truth" had been associated in their song and prophecy; but the world had still to see love and justice in unity in Him, whose vast circumference of thought and purpose related apparently opposed facts to a divine center. Therefore immediately after speaking concerning righteousness, Jesus said: "Blessed are the merciful: for they shall obtain mercy." For the most part, the conduct of the religious leaders of His time was not more unrighteous than it was unmerciful. We have seen an illustration of the lack of sympathy with the pained and sorrowful of earth and the want of true sensibility to trouble and misfortune in the fact that the Sabbath was held to be too sacred for many of the most lofty and generous manifestations of divine humanity.

Out of His own Sonship He spoke when He forecast the divine experience which would come to all men, if only they were humanly merciful. Because He was the brother of all these sorrowful ones, He Himself had been merciful. The very fact of being merciful had so brought Him into dear relations with His Father that He knew what it was to have the sensibilities of Almighty Love turned tenderly toward Him. The power to pity men is power to receive the divine pity. The world with which He was now dealing had its most serious problem lodged and unsolved in a cold heart. How could this heart be warmed? He knew of nothing save the sympathy of God which would make man sympathetic. Above all other views of the Deity, beyond all other

compliments for human nature, He placed mercifulness. He Himself had personalized mercy. It was not that He would have men adopt a view which would make them tolerant enough to decline to destroy one another because of diversity of opinions, but it was that He would make mercifulness so much a principle and spring of action in them, that, as they touched woe and sweetened bitterness, they themselves would obtain mercy from above. No room for hate of man or men in the human soul; no coarse brutality trampling upon the weak; no unforgiving and uncompassionate holding-back of generous impulses would Jesus permit if men were to be true children of God. The door out of which mercy goes like an angel on earth is the door through which mercy shall come an angel from heaven. This benediction of Jesus was to set the human heart athrob with brotherhood. He was not alone concerned in uttering a precept. It was impossible that so much of the sweet power of pity which He gave to men by His teaching and example should not become divinely passionate. He was Himself illustrating an enthusiasm. The very mercifulness which they learned from Him was a warm impulse connecting itself with the mercifulness of God, and thus God became lovable. The Eternal Consoler consoled those and ever consoles those who have given consolation to others. (To be continued)

—By Frank Gunsaulus
Selected by Kenneth Martin

EXCHANGE

If there was a big place
Where we could all go,
And exchange all our worries
And all of our woe,
I am sure that by evening,
When we'd heard others' plight,
We would pick up our burdens
And consider them light.

Selected by Nancy Oyler

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We, the members of the Eastern District of the Old Brethren have appointed October 16 and 17, the Lord willing, for our Fall Lovefeast Communion to be held at our meeting house near Bradford, Ohio. We extend a hearty invitation to all our members and friends to attend.

—Melvin Coning

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—Joseph L. Cover

Maple, Ontario, Canada: August 29

JESUS IS LEADING ME HOME

When I am weary, my Saviour is strong;
He gives me grace when the journey is long;
He is the source and the theme of my song,
For Jesus is leading me Home.

When I am anxious, my Saviour is there,
Ready to keep me and lift all my care;
There's not a trial that He will not share,
For Jesus is leading me Home.

When I am lonely, my Saviour's a Friend;
He brings me joy that I know ne'er will end;
And e'en time can't part at eyernity's bend,
Since Jesus is leading me Home.

Home with the Saviour, what glory we'll share!
Joy in the midst of that company there!
Each day as I journey, I make this my prayer:
Dear Jesus, keep leading me Home!

By Paul Durham

Selected by Leona Miller

OBITUARY

ROSA K. BROVONT, daughter of Levi and Katherine Wise Ganger, was born February 22, 1904, in Carroll County near Rockville, Indiana. She departed from this life August 29, 1982, at the age of 78 years, 6 months, and 7 days. She received Christian baptism at an early age. Rosa was married to Elmer A. Brovont February 22, 1931, in the west Goshen area. She and Elmer are the parents of Dannie, George, and Marjorie Brovont Stevens. She is survived by her companion, children, 13 grandchildren, and 16 great-grandchildren; also, 2 sisters: Elizabeth Skiles of Wakarusa, Indiana; and Effie Yoder of Glendale, California. Early in their marriage they moved to a farm near Rossville where they lived until 1978 when they moved to Pyrmont. Rosa lived her life a faithful member of the Old Brethren Church. She passed away at the home of her son George and will be keenly missed by her family and friends.

Funeral services were conducted Tuesday, August 31, at 10:00 A.M. in the Middlefork German Baptist meeting house. Officiating were Brethren Melvin Coning, Kenneth Martin, Hollis Flora, Claude Boone, and Stanley Brubaker. The text was Luke 23:28, and Hymns 260, 447, 459, 284, 456, and 499 were used.

Burial was made in the Middlefork Church Cemetery, there to await the first and glorious resurrection. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

—The Family

BIRTHS

COVER - A daughter, Jessica Dawn, born August 26 to David and Rosemary Cover of Tuolumne, California.

FASSLER - A daughter, Sarah Catherine, born September 8 to Joseph and Mary Ann Fassler of Fortuna, California,

ADDRESS CHANGE

Verl Brubaker 26415 C.R. 44, Nappanee, Ind.

HISTORICAL

Beginning with our next issue, we hope to present a series of articles on the Holy Bible and its history. I'm sure that to each of us God's Word is precious. The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." (119:105) Verse 89 says "Forever, O Lord, thy word is settled in heaven." And verse 130 says "The entrance of thy words giveth light; it giveth understanding unto the simple." Jesus said (Matthew 24:35), "Heaven and earth shall pass away, but my words shall not pass away." So the Bible, God's Word to man, is of utmost importance to us.

The Brethren people have been among those that claim God's Word as their "rule for faith and practice!" How thankful we can be that this has been our teaching. God's Word should be our daily study, and keeping it should be our highest concern.

World Book Encyclopedia (Volume 2, page 218) says "The Bible has been the 'world's best seller' for many years. No other book can equal its record. In one single year, enough copies were distributed to average forty-seven for every minute of every hour, night and day. Hundreds of thousands of copies are given away yearly. But the Bible still sells by the millions."

The Scriptures have not always been so popular in the world. There have been times when men were put to death for owning this sacred Book. Our Bible has been preserved and brought down to us at great cost. God is its author. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (II Timothy 3:16,17) Peter writes (II Peter 1:21), "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

May a study of the Holy Word of God and how it came down to us be profitable reading in future PILGRIM issues. --L.C.

Jesus says in--

Matthew 24:21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Waddington's History of the Church records regarding the destruction of Jerusalem "Shortly after the death of St. James, an insurrection of the Jews broke out, which was followed by the invasion of the Roman armies and was not finally suppressed until the year 70 when the city was overwhelmed by Titus, and utterly destroyed. During the continuance of this war, as well as through the events which concluded it, the Holy Land was subjected to a variety and intensity of suffering, to which no parallel can be found in the records of any people."

Selected by Daniel F. Wolf

100 YEARS AGO

(This 200 year old article appeared in the The Vin-dicator September, 1882, telling of a decision of Annual Meeting of 1782 held at White Oak, Pennsylvania, 100 years earlier. It was originally in German. —L.C.)

At the General Council, after much consultation, we hope in the fear of the Lord, it was unanimously decided that the unchristian Negro traffic can not under any circumstances be permitted among the brethren—that is, no member must be allowed to buy and sell Negroes or to hold them as slaves. Concurrent with the decision, a brother who holds a female and her four children as slaves, is required by the Council to set the woman free forthwith; and in case she does not wish to leave his house, to pay her wages and to emancipate the children when they are twenty-one years of age, and in the meantime, to provide them, not only with food and clothing, but the means of education.

Witnessed by: P. Dierdorf, J. Danner, C. Longenedker, N. Beckner, W. Stover, John Zuy, Alexander Mack, John Landes, George Miller, M. Pfautz, P. Eigenberger, M. Frantz, H. Danner, J. Stull, M. Gaby, Martin Urner.

Selected by John Schonwald

"Lessons From Nature" Series

COUNTING THE STARS

One, two, three, four . . . stars in the sky;
Five hundred, six hundred, what's the use to try?
Seven thousand...eight thousand million, more or less--
Is there any end to them? We can only guess.

We can only look at them, stars burning bright,
And we can delight in them, lamps of the night;
But God, Who has created them, whose power they proclaim,
Knows the mighty sum of them, and calls them all by name!

Did you ever lift up your eyes on a dark clear
night to see thousands of sparkling stars? Surely you
have, and their beauty is worth the beholding.

What are they really? And how far away are they?
And how many must there be?

No man living can answer all those questions. The
oldest scientists on earth, men who have studied stars
all their lives, can only begin to guess how many stars
shine in the distance. Their largest telescopes only
discover more and more stars--farther and farther away.

Scientists have ways of knowing that stars are very
large, usually larger and brighter than our Sun, and
so many millions of miles away that they appear to be
but tiny spots of light.

But there is Someone Who knows all the answers to
all our questions about all those stars; that Someone
is God, Who made them. His Presence fills Heaven and
Earth; He is in and around and beyond the farthest
star! Read Psalm 147:4-5 aloud, and say with David,
"Great is our Lord. . . his understanding is infinite!"

--Stanley K. Brubaker

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THE PILGRIM

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NO. 10

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

ONE STEP MORE

What though before me all is dark,
Why should I long to see?
If God gives light for one step more
'Tis quite enough for me.

I find each onward step I take,
The gloom clears from the next,
And though 'tis very dark beyond,
Why should I be perplexed?

If mercy veils my fate from me,
Why should I murmuring go?
My present lot might harder be
Did I the future know.

With childish faith I'll walk along
My path while here I dwell,
And trust my future lot to Him
Who doeth all things well.

Thus step by step I'll travel on,
Not looking far before;
Trusting that I shall always have
Just light for one step more.

Selected by Bertie Baker

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WHAT WILL THE HARVEST BE?

Preparing the ground, sowing seed, spraying, careful weeding, selective pruning--all these labors are for the harvest. In the early days of our country nearly everyone, including professional men, tilled the soil because the harvest was so necessary. There were no super markets or even corner grocery stores to run to. The harvest determined whether or not the colonists could eat through the long winters. If the crops were small, food would be scarce until the next yield.

In our spiritual lives, too, there is a planting and a harvest. Of necessity, each one is involved, for there is no store or shop where we might find the products of the spiritual harvest. They must be grown --planted, cultivated, and finally reaped.

In the book of Galatians, Paul, by the Holy Spirit, so ably proclaims our liberty and privileges under the Grace of God. He tells us to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Galatians 5:1) In this setting of proclaiming liberty, it is no accident that he also writes these solemn words (6:7,8): "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Notice the two-fold nature of this passage: the words of warning first, and the inspiring words of promise.

We are sowing and reaping all our natural lives. But it is most important that we begin in youth to sow the right seed and seek wisdom from God to know the difference. When California was being developed and the central valley became a place for intense farming, the Brethren people with many others began to move in. One brother began planting English walnut trees though

many thought they would not produce well here. Today each walnut harvest proves the wisdom and foresight of this brother.

Young people, begin in youth to sow the seed and plant the crops that will continue to bless you with a spiritual harvest all your days. If you sow to the Spirit, your yield will be the fruit of the Spirit which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. (See Galatians 5:22,23.) This harvest will see you through any hard winter of discouragement, trouble or persecution and will be a blessing to those around you as well.

"Sowing to the flesh" might be compared to allowing weeds to get a good start in a garden. Each year they shed their fine seeds to root down and spring up stronger and more widespread than the year before. In Jesus' parable of the sower, these thorns or weeds were "the care of this world, and the deceitfulness of riches." They choke out the good seed which is the word of God, "and he becometh unfruitful." When a field grows up with weeds, the wheat, which needs protection and good conditions, is simply crowded out. The thorns and weeds grow without protection and care. It takes work and persistence to root out weeds. How much better it is to keep them from getting a start!

What will the harvest be in your life? The warning part of Galatians 6:7,8 says, "Be not deceived..." Is it possible to be tricked in planting time and find out too late that the harvest is not right? Could some slick salesman sell us the wrong seed? Or could we be deceived into thinking that God will not know or care what we sow? One who knows seed and knows God could not be tricked in either way. A farmer aims to know his dealers. We need to know God in His Son Jesus Christ, for He has the good seed. In the parable of the sower the seed is the word of God. (Luke 8:11) In this month's issue is an article suggesting a schedule of Bible reading to know God's word. There are other schedules that could be followed. But how important it is to know and to sow this word in our lives! If we do this the harvest will not be corruption but life everlasting. —L.C.

BEAR YE ONE ANOTHER'S BURDENS

"Bear ye one another's burdens, and so fulfil the law of Christ."

I have had this subject on my mind for many months. In the beginning I would have written it for my own benefit but decided it wasn't a good time so just forgot about it. Then in the past week it was brought to mind again from a remark a sister made. With the help of the Spirit, I would like to share some thoughts with you that would help us all understand each other better and help us help each other.

There are several ways we can bear each other's burdens, but I am just thinking of one at this time. The one I'm thinking about is how can we help each other overcome our personal weaknesses. I'm sure I won't write about all the ways we can help each other but mainly only what I have experienced.

James 5:16 says, "Confess your faults one to another, and pray one for another." This verse put into practice has been more help to me than anything else. In the past we have had problems that we hardly knew how to handle and we asked a brother and sister for counsel. The sister began by telling her faults and how it brought about the wrong desires. And as she talked I could see myself in the very same faults. I know that did me far more good than if she would have listed all my faults and said, "You must quit all that and do different." I'm sure it won't often happen that we would have the same faults as the person we ask counsel of, but we need to learn to be more open with each other enough that we can know that the other person realizes his own shortcomings. In other words, I would be more free to talk with a person who is free to confess his own faults than with someone who isn't.

The last of that verse says, ". . . and pray one for another." This is written immediately following, and we also should do this immediately following. We must pray for each other that the Lord will help us overcome our faults.

I feel we have a need to be more open with each other and do more confessing but with only one desire--

to help each other and not tear down! When we confess our own faults first, we aren't likely to criticize our brother. And if we follow by praying for him, we won't be critical.

The first verse of Galatians 6 says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." We too often criticize others in their faults and don't consider "thyself, lest thou also be tempted."

Let us reach out to help others and in doing so help ourselves.

Written in humility, realizing we also fail.

--Nancy Cyler

New Paris, Indiana

NAMES

In St. Mark 1:19 we read, "James the son of Zeb-ede", which is one example in the Bible where the father's name is mentioned with the son's as a way of knowing who the son is. We see this custom also in Brazil where we live. When we fill out a record at the doctor's office, or our legal documents, etc. we have our name, our companion's name, and our parents' names.

A Brazilian child is given a first name, then a name of its mother's, which is usually the mother's maiden name, and a name of its father's, which is usually the last name; for example, Wade Mason of Flora. A person can also have more than three names.

People are mostly called by their first names, and we don't say their last names. We say "Senhor (Mr.) or Senhora (Mrs.) or Senhorita (Miss)" before the first name.

When a lady marries she uses her maiden name as her middle name, then, of course, her husband's last name as her last name.

The Brazilians use a lot of Bible names. It's also common to use Jesus, Divine, Angel and also God. One family that lives near us has four sons named Adam, Cain, Abel, and Jesus.

There are several male and female names the same, except for the man the last letter is "o" and for the woman the last letter is "a".

As we see, different countries have different ways and customs.

--Violet Flora

Rio Verde, Goias, Brazil

THE BEATITUDES

(continued)

He had now lifted them quite into the region where His own heart realized the divine Fatherhood. Righteousness was to enter into them and fill them, mercifulness was to obtain mercy, and these were both matters of heart experience, because the righteousness He spoke of was not to be an intellectual formulary but something to be desired with profound emotion, and mercifulness is of the heart's sovereignty. He would now go deeper into the history and prophecy of the human heart and He said: "Blessed are the pure in heart: for they shall see God." (Matthew 5:8) The reward attached to this beatitude is more spiritual and more lofty than any of the rest--the beholding of the Father in heaven: "they shall see God." This beatitude also gets deeper than man can see, for we can know of mercifulness by its manifestations and acts, and we may test righteousness in examining conduct; but purity of heart is too personal and private for our probing or weighing, and the vision of God is also a possession of the soul, into whose glory no one else may be invited. The whole hope of Jesus for a true theology rooted itself, not in the convolutions of the brain of genius, but in purity of heart. He had not come to reform the intellectual life of man by proposing revolutions which should begin and end in the human head, but He Himself was His own proposal to the human heart; and He insisted that a pure heart is the only prerequisite to a true view of the Mystery of Mysteries.

He had now led this throng of His followers far away from the morality of the Rabbis; and they were

infinitely removed from the region in which they had been fondling their own expectations as to an earthly triumph of the Messiah. Inward purity and the vision of God as Father would bring the prodigal home, make human brotherhood a missionary force in the world, and cleanse society from all defilement. Philosophers had sought and would ever be seeking to give to humanity some vision of the infinite through long processes of reasoning. These necessitated great knowledge and unwonted keenness of intellect. Jesus put Himself before and within and behind all His words on the purity of man's heart and the revelation of God as the example of purity and the one soul most full of the vision of God; and He did this in such wise as to give the humblest a participation in His glory and His blessing. Jesus proved the privilege and prerogative of every man. He was love's manifesto, and He would trust nothing else.

Jesus was attaching man to man, and man to God, by heartcords. The sympathies of society were recreated divinely in Him, and He saw humanity being ruled and ruling itself only by affection. Above all the problem of civilization and within it, ever working with means "confederate to one golden end," was Eternal Love, His Father. But He saw that something more than the vision of God must come to men before they could realize their childhood unto God. That vision must get into the form of flesh and blood. Only as that vision of God is actualized in the sonship which kindles into brotherhood can a man feel that he is not the fabric of Almighty Power but of the very substance of Infinite Love. Jesus knew that this was a world in arms against itself and that true peace existed nowhere. He therefore said: "Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9) Here the man of vision becomes the man of action. Now peacemaking is not accomplished by force, nor by genius, nor by fate. It is the highest achievement of the spirit of brotherhood. Brotherhood means sonship; sonship means fatherhood. Jesus was the first of the kings of men to recognize the mightier triumphs of peace and to push aside the bloody

achievements of war. There never was a moment in history when a man, possessing His fascination and ability, could have more easily plunged the whole world into tumult and strife. The Jew was ready with a drawn sword to follow another Judas Maccabaeus. Simon Peter, who sat before Him, was to draw his sword in officious defense of his Master, but the Christ would rebuke him. It seemed impossible that the tyranny of Rome could ever be broken without war. Furthermore, Jesus saw men and parties, classes and sections, arrayed against one another. But He knew that by and by, His vision of God the Father and His exemplification of human brotherhood would lead to peace, the only permanent peace, and that then human beings would realize the fact that men are children of God. His was a peace which could make no compromise with sin but would destroy it with love. It was a peace, not of weakness and death, but of power and life. Its jubilee would be perpetual in the reign of Love.

As He came to strike the last note in the octave, His mind reflected upon the fact that such righteousness as He imposed, the righteousness of love, must suffer serious persecution. He would prepare these disciples for this. One of the phrases in the air was this: "the kingdom of heaven"; therefore He said:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

(Matthew 5:10) He knew that men had been persecuted for the sake of unrighteousness which had been dignified by kings and complimented by priests as righteousness; but He had just offered in Himself and His words a definition of righteousness which is unforgettable. It is something to be yearned for by them, and it will satisfy all their divine yearning. To be persecuted for the sake of this righteousness is indeed to possess the kingdom of heaven. To possess the kingdom of heaven is for a man to stand valiantly for the things eternal in the midst of turbulent times; it is for a soul to bring in upon the self-satisfaction of the finite the limitless possibilities of the infinite; it is for a human being to so utter forth the Fatherhood of God in his own brotherhood that the

world of men shall realize the nearness of that which is universal.

In order that He might inspire with this truth those who were to be sent forth to evangelize the world, He added: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5:11,12) The mists which hung around the grand fact of righteousness cleared away. "For my sake" was as personal as "ye" and "you". "For my sake"--these were the words that indicate more clearly than any other statement in His discourse the personalness of all Christian righteousness and mercy and meekness and peacemaking and purity. He had taken a sapless abstraction, and lo, it was filled with juices from the soul of the universe, and its bloom was love for Jesus. "For my sake"--this was to be written by Love's own hand in crimson letters of quenchless devotion upon flags which should lead the armies of truth and goodness to the conquest of the world.

So Jesus had again been about His "Father's business". What a procession He had organized, and how it stretches through all ages! He had marshalled the poor in spirit, the mourners, the meek, those that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, and those persecuted for righteousness' sake into the grand army of the kingdom. These were to be the Invincibles. No Tenth Legion of Caesar, no Old Guard of Napoleon were ever so deeply and inevitably attached to their leader as these choice and unconquerable souls should be unto Jesus, their King. Love would exemplify its method. Sinai was vanishing out of sight in the glory of the Mount of Beatitudes.

--By Frank Günsaulus
Selected by Kenneth Martin

Pride is the over-estimation of ourselves and the under-estimation of others. —The Christian Example

READING TO KNOW GOD'S WORD

To Christians who do not read God's word with a goal of at least ten chapters per day.

Encouragements:

You will be judged by God's word. Get to know the Judge. Make it a goal to know God's word. Make it a goal to read ten chapters per day (at least the average of ten per day). Make time in each day to read. Get up earlier in the morning. Stay up later at night. Make it better to read God's word even when sleepy than to stay wide awake and not read it. Seek to God in prayer for alertness, wisdom, understanding, and efficient use of your time. Job said, "I have esteemed the words of his mouth more than my necessary food." Make notes and cross-references in your Bible. If you don't have much time for God's word, it won't have much time for you. The second death isn't much time compared to eternal life. To know God's word is to know Jesus whom He sent. To know Jesus is life eternal. Praise God for His word!

Some resulting facts when using the recommended reading:

There are 1,189 chapters in the Bible. Ten chapters per day for one year (365 days) equals 3,650 chapters or the equivalent of reading the complete Bible three times in one year. The actual Bible will be read, in its entirety, in 250 days. Any one chapter will have been read in the last 250 days, and many, in less time. Because of becoming more acquainted with God's word in a shorter time, no doubt, God's word will become as a whole or as a unit, instead of being sixty-six separate parts or books; yea, even becoming a living part of your life. Knowing God's word as a unit will help in the study of any single chapter or book.

A recommended reading follows. Read to the glory and praise of God and His Christ.

—Fred Miller
Sonora, California

BIBLE READING SCHEDULE

Instructions:

Read one chapter from each of the ten groups for a total of ten chapters for each day. The chapters of each group are to be read in progression, beginning with the first chapter. When the last chapter in that group is finished, return to the first chapter in the same group and continue reading. Put a list of these groups in your Bible for reference.

Groups:

1. Matthew, Mark, Luke, John, The Acts
2. Genesis, Exodus, Leviticus, Numbers, Deuteronomy
3. Romans, I & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, Hebrews
4. I & 2 Thessalonians, I & 2 Timothy, Titus, Philemon, James, 1 & 2 Peter, 1, 2, & 3 John, Jude, Revelation
5. Job, Ecclesiastes, Song of Solomon
6. Psalms
7. Proverbs
8. Joshua, Judges, Ruth, I & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther
9. Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
10. Read alternately: Hebrews 11 & 1 Corinthians 13

--Selected by Fred Miller

BIRTH

ROYER - A son, Zachary Dean, born September 15 to Philip and Annette Royer of Elkhart, Indiana.

Lo, children are an heritage of the Lord...
Psalm 127:3

THINGS I DIDN'T DO

The things I didn't do
Are like clouds that drift through.
Some are harmless as they float by;
Others drop misery from the sky.

The ones I'd like to forget
Bring tears of regret.
No, they are not just a few,
The things I didn't do.

That little girl in my class
Made to cry, while others laughed.
I wish I'd taken her hand and said,
"I love you."
But this one thing I didn't do.

I had a neighbor, oh so good,
Strange and lonely in my neighborhood.
Often she said, "Come see me, too."
But this one thing I didn't do.

And then a friend, who lost her way
And in confusion went astray;
I longed to help her find the Saviour, too,
But this one thing I didn't do.

Now as memory clouds float by,
"Forgive, Father, forgive," I cry.
"Wash away in my Saviour's blood, too,
The sin of things I didn't do.

--June Fountain

COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Fall Lovefeast Meeting, the Lord willing, at Salida on November 6 and 7. We sincerely invite and welcome all our dear brethren and sisters and friends to come and be with us at this time of communion and spiritual revival. May God richly bless this coming meeting and all who attend.

—Joseph L. Cover

OBITUARY

EINORA MAY (BALSBAUGH) CLARK, daughter of Albert and Phoebe Ellen (Bollinger) Balsbaugh, was born May 26, 1898, in Indiana. She passed from time to eternity on July 22, 1982, at the Englewood Manor Nursing Home, Englewood, Ohio; making her sojourn here on earth 84 years, 1 month, and 26 days.

At a young age she moved with her parents to Colorado, Wisconsin, and Michigan where she grew to womanhood. On May 31, 1916, she was married to Paul H. Clark. They lived in Michigan, Ohio, and California. For the last eighteen years they lived near Dayton, Ohio.

She was baptized into the Old German Baptist Church at the age of 16.

On September 14, 1924, she and her companion were called to the office of Deacon, and on September 19, 1926, they were called to the Ministry.

Upon different occasions she called for the anointing, which gave her much comfort.

She leaves to mourn her departure her loving companion of 66 years and 3 children: Floyd W. Clark of Springfield, Ohio; Mildred Alice Moritz and her companion, William, of Dayton, Ohio; and Wilma Ruth at home; six grandchildren and nine great grandchildren; two brothers: Elbert Balsbaugh and Paul Balsbaugh; four sisters: Mrs. Leroy (Cleo) Garber, Mrs. Frank (Alice) Miller, Mrs. Clark (Ruth) Booher, and Mrs. Aaron (Jane) Layman plus many nieces and nephews and many other relatives and friends.

Her parents and two brothers, Lloyd and Harry, preceded her in death.

Funeral services were held Monday, July 26, 1982, at 12:45 p.m. at Rogers Funeral Home, Trotwood, Ohio. Hymn 150 and Psalm 23 were used. Services were conducted at the Stillwater Church at 1:30 p.m. using hymns 358 and 384. St. John 14 was used by the home brethren. Mother's body was laid to rest in the Lower Stillwater Cemetery.

...The Family

HISTORICAL

HISTORY OF THE HOLY BIBLE
(Beginning a series of articles
on this vast subject)

BIBLE This word comes from a Greek word meaning book. It has come to mean the Book made up of the inspired writings given by God to His holy men of old—leaders, prophets, and apostles. The original languages were Hebrew for the Old Testament (except for a few passages in Aramaic) and Greek for the New Testament.

PENTATEUCH This name is given to the first five (penta) books of the Old Testament, the books of Moses.

CANON The collection or list of books of the Bible which are accepted by the Christian churches as genuine and inspired Holy Scriptures.

SEPTUAGINT The ancient Greek translation of the Old Testament. The Pentateuch was translated from the original Hebrew into Greek by about 250 B.C. and the rest in the next two centuries. Tradition says that it was accomplished by seventy or seventy-two Jewish scholars of Alexandria. This translation was used by the early church.

APOCRYPHA Writings or statements of doubtful authorship or authority. The fourteen books of the Old Testament in the Vulgate that were taken from the Septuagent but are not found in Hebrew, now excluded from the Authorized Version. Also, early writings not admitted to the New Testament.

AUTHORIZED VERSION or KING JAMES BIBLE The English translation ordered by King James I published in 1611.

DOUAY VERSION An English translation of the Bible from the Vulgate for Roman Catholics. (O.T. 1582, N.T. 1610)

VULGATE A Latin version of the Scriptures, mainly the work of Jerome in the 4th Century, used as the standard for the services of the Roman Catholic Church.

Information from Webster's Dictionary and Atlas of the Bible (Reader's Digest) —L.C.

ACCEPT OUR TRIBUTE

Jesus, Thou everlasting King,
Accept the tribute which we bring;
Accept Thy well-deserved renown,
And wear our praises as Thy crown.

Let every act of worship be
Like our espousals, Lord, to Thee:
Like the blest hour, when from above
We first received the pledge of love.

The gladness of that happy day,
O may it ever, ever stay;
Nor let our faith forsake its hold,
Nor hope decline, nor love grow cold.

Let every moment,,as it flies,
Increase Thy praise, improve our joys,
Till we are raised to sing Thy name
At the great supper of the Lamb.

—Isaac Watts

Selected by Susie Wagner

BAPTISMS

Again, we, the members of the Wakarusa Congregation rejoiced that souls are still responding to the call of the Master. Kevin Martin and also Kimberly Oyler received Christian baptism upon confession of their faith in Christ September 19. May they be true to Jesus and enjoy the blessings of salvation forever.

—Melvin Coning

We of the Salida Congregation rejoiced greatly when another precious soul, Ina Cover, was received into our fellowship October 17 by a public confession of faith in Jesus Christ and Holy Baptism. May she be faithful and helpful in the Kingdom of God.

—Joseph L. Cover

"Lessons From Nature" Series

LIFE'S MORNING

It is morning. The darkness of the night is past. The light of a new day begins to shine. All during the night the sky has been black and meaningless; even the stars were covered with clouds. But now the sky glows a deep red and grows brighter still. Gold, orange, red, violet, silver, pink and yellow--these colors and many more paint the fast-changing sky as the eastern sun rises in its strength.

The sounds of the night are forgotten as caroling birds greet the day. The grass, the trees, the fields and flowers that were unseen in the darkness now take on fresh beauty.

It is morning. Children rise from their beds. Their parents are busy already, preparing for the duties of the day. It is a time of activity, a time of change, a time of pleasant awakening.

The years of Childhood are the morning of Life. When a child is born, he is weak and helpless. He can not speak; neither can he walk. The brightness of his unique personality is still unseen. But as he grows in years, his true colors are formed and shine forth for all to see. As time passes, the faint dawning of childhood changes to the sunrise of childhood and finally to the bright morning of youth and maturity. What a glorious time it is as each passing hour brings new strength and beauty to the happy, obedient young person.

Is it not so? Isn't childhood a wonderful gift from God--a time to prepare for adult life and the many responsibilities it will bring? May the Lord help us all to walk as children of light.

--Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *I Peter 2:11*

THANKSGIVING

Oh Lord, to Thee in cheerful lays
Our songs of gratitude arise;
Accept our grateful, heartfelt praise,
Our prayer and humble sacrifice.

Thy gracious, kindly, loving care
We see on every hand abounds;
Thy blessings all the creatures share,
And all their daily path surrounds.

Oh can thanksgiving's joyful song
This graciousness of Thine repay?
Thy mercy that has waited long,
Thy strict account to us delay?

We thank Thee for Thy word of power
That all Thy promises reveal;
To help us in each trying hour,
And pent up hearts and lips unseal.

We thank Thee for salvation free,
To all who will to Thee confess;
We yield our hearts and lives to Thee,
Thy saving power and righteousness.

We long to greet our coming King
And dwell with Thee forevermore;
We now to Thee thanksgiving bring,
To praise and honor and adore.

—J. I. Cover

From The Pilgrim, November, 1954

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THE SPIRIT OF THANKSGIVING

"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." (Psalms 95:2)

The spirit of thankfulness results from being the beneficiary of some favorable circumstance. The psalmist repeatedly expressed thanks and praise to the Lord for protection and help received in his trials and confrontations with his enemies. Read the books of Samuel for the colorful history of the psalmist's experiences. In this era of grace we also have much for which to be thankful. Good families, friends, health, and necessities of life all should prompt us to thank and praise God. None of these temporal blessings, however, should be allowed to cause us to neglect to praise the Lord for our greatest favor, which is the forgiveness of sins and gift of eternal life in Christ Jesus. This greatest of all blessings which causes all other aspects of life to fade to insignificance is available to all and should cause us always to be a thankful people, whatever may be our lot.

From the earliest of childhood our parents have taught us to say thank you when receiving a gift or treat. Among close friends and family, the spirit of appreciation is often shown in various non-verbal expressions and actions. Whatever the means of expression, an appreciative person is a likeable person and is easy to be with. When we help someone and there is no expression of appreciation it leaves us with a rather empty feeling. No, we do not serve for the praise of man, but an appreciative attitude is a reflection of the Christian spirit which can reinforce our spiritual closeness.

The Christian's spirit of thanksgiving reaches its fullness in his prayers and devotions to God. If we as born again Christians are the temples of the Holy

Spirit, we are always in the presence of God, and if we are in the presence of God we should have the spirit of thanksgiving at all times. This places us in a favorable relationship to the Lord which reflects itself in our relations with others whether it be family, church member, or neighbor.

None of God's children wishes to rob God of the praise due Him, and all praise is due to the Lord. Jesus told His followers in Matthew 25:40, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Whether in deed or word, how we treat our brother, sister, or neighbor is how we will treat our Lord. The spirit of thanksgiving is an eternal attribute of the redeemed expressed in continuous praise to God.

". . . Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever." (Revelation 7:12)

--Joseph E. Wagner
Modesto, California

ARE YOU AS A PIG?

A few weeks ago we had an incident happen that made me think how much we sometimes act just like our pigs. We have a boar that is a special pet to the girls (with the fence between them). When they take food out to throw away, he comes up to the fence, and they will put the food in his mouth. When we were canning peaches one day, one of the girls took a pan of seeds and peelings out to give the pigs. I saw her out by the fence feeding the boar. When she came in, she said he had gotten too close to the electric fence. Then he turned to the sows beside him and started biting them, as if it was their fault that he got against the electric fence.

I had to think how much we sometimes act just like that boar. We have problems of our own making and will bite all those around us and not stop to realize that it's our own fault. When we have problems or

misunderstandings, let us stop and consider--is it really my brother's fault or does the blame begin in me? May God help us to truly search our own hearts and see if the fault doesn't begin in ME!

--Nancy Oyler
New Paris, Indiana

THINGS NEW AND OLD

Does it sometimes seem that there is nothing new in your life? We go along in a pattern of days, weeks, months, and years that are much the same. The seasons change, but the yearly pattern remains the same. The days begin alike, and even our meals, with the variety of foods available, still show a pattern of similarity. It is no wonder that Peter writes of men who look only at this unchanging pattern and say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning."

(II Peter 3:4)

The facts of this matter are that we are creatures of habit, and we need this pattern of repetition in our lives. Especially for children, the daily repeating of family "rituals" (family worship, mealtime, bed-time, etc.) speak of stability and dependability. Children need this stability to strengthen their trust in parents and parental teaching--especially when the people of the world around us become bored and tired of doing the same things day after day. People today may be much like Paul's description of the Greeks in Acts 17:21: "(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)"

But out of this pattern of repetition in the daily tasks and experiences there is a part that can be and must be "ever new". This is our response to God. The Psalmist writes of the new song of praise. One of our hymns begins, "New every morning is the love (of God)," and also tells of His "new mercies". His love and blessings are not old or stale. And so must our response to Him be new and fresh.

We hear of the story of young Isaac Watts who became tired of the old songs. It was a time when few new songs of praise were being produced. His father suggested he write a new one. He went to his room and wrote the hymn we now use:

Behold the glories of the Lamb
Amidst His Father's throne;
Prepare new honors for His name
And songs before unknown.

We need both new and old things. Perhaps that is what the Saviour means when He tells us (Matthew 13:52), "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." The principles of our faith must not be changed. "For ever, O Lord, thy word is settled in heaven. (Psalm 119:89)

God is the same; He doesn't change. His Word will never pass away. We will not have another Gospel. But we can have new songs of praise, new inspiration, new joy, new hope, and fresh love for God and one another. We live under God's New Covenant of grace to man in Jesus Christ. Our life in Christ is new. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Corinthians 5:17) Some day there will be a new heaven and a new earth and God will make all things new.

"And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." (Psalm 40:3) --L.C.

I take Him as my holiness,
My spirit's spotless, heavenly dress;
I take "The Lord my righteousness,"
I take; He undertakes.

—A. B. Simpson
Selected

A LETTER TO READERS OF THE PILGRIM:

Many who read this will remember the events that centered around the birth of our son Randy three years ago. In all these things the Lord revealed Himself in many and varied ways, but what blessed experiences in all these as He opened the doors to His will. Praise the Lord for all the lessons He wants us to learn and may He grant us grace to learn them. We have seen God work and know that He willed that Randy live, for he has been with us now for three years and has been God's blessing to us each day. One lesson to be learned in most any trial of our faith is to be thankful. Seeing how thankful we should be to God, for He is worthy of it all, we are sometimes neglectful to make our expression in this grace of God as we should or as we may think we have. One of the doors that God opened was terms of three years to pay for Randy's bill. In the mercies of God it was paid for in one year and eight months. Today, living in God's mercies, how thankful we should be; therefore, we again wish to express to God and before God our appreciation for all who allowed the mercy of God to work in their lives and have shared in this experience in thought, word, prayer and gift; and our hearts' desire and prayer to God is that this will abound to your account in heaven before God. It has been a great privilege on our part to see, first hand, God working in a reverse in life to the glory of His Name and to the glory of His Son; which has not really been a reverse but a blessing, for God is in it. Praise God! May He bless us all in the grace and love that came by Jesus Christ. Praise His Name.

Fred, Erma, Gary, Gayle, Amy, and
Randy Miller Sonora, California

George Herbert once wrote, "He that cannot forgive others breaks the bridge over which he himself must pass if he would ever reach heaven; for everyone has need to be forgiven."

—From The Freedom of Forgiveness by David Augsburger.

NOW!

Right now is the time
To work for the Lord;
The day is far spent;
We must seek our reward,

This tired, old world
Is approaching its end;
The sand's running out
Every day that we spend.

The shadow of death
Hovers over us all;
Not a one of us knows
When he'll answer its call.

We can't learn to live
'Til we learn how to die,
Why spend every moment
Our wants to supply?

We say for enjoyment,
For pleasure it brings,
But contentment and pleasure
Are two different things.

All riches on earth
Cannot buy peace of mind,
But a conscience that's clear
Makes it easy to find.

We could work all our life
To gain honor and fame
But nothing's worth more
Than to have a good name.

When the long shadows fall
From our fast-fading sun,
We'll forget what we have
But we'll think what we've done.

—Louis M. Brubaker

Selected by Stanley Brubaker from January, 1956,
Vindicator

THE DRUGGIST'S ANSWER TO PRAYER

No testimonies concerning prayer are more thrilling than that of the druggist, who, while he had been reared in a Christian home, had, for some reason, become embittered about the Gospel message. He seemed to disbelieve everything he had ever heard about the Bible.

One evening, just before he closed up his store, a little girl timidly entered. Wanting to get home, he impatiently asked, "Well, what do you want?" This frightened the girl even more! Hesitatingly, she held out her hand which had a slip of paper in it. "Please, sir, my mother is sick. Will you get her this medicine?" He abruptly took the prescription, went to his chemicals in the back, and hurriedly filled the order. She was quickly sent on her way!

Turning to put the bottles back in their places, preparing to leave for the night, he was horror-stricken! He checked again to make absolutely sure. Yes, it was true! He had made a terrible mistake! With an error in just one compound, he had given the girl, not medicine, but poison! To make matters worse, the little child had gone, and he had no name or address! He faced the realization that he would be nothing more than a murderer if the woman took the medicine! What was there to do?

Instinctively and impulsively, he fell to his knees and prayed, "Oh God, don't let that poor woman take the medicine! I know I've turned my back on You all these years, but help me, just this once. It'll be different, You'll see. But help me just now!" He repeated this several times, hardly able to move.

Just then, the door opened, and he quickly got up to see the same little girl, now tears running down her cheeks. "Please, mister. Don't be mad at me, I'm sorry. I was in such a hurry to get home to my mommy to help her with the medicine, that I fell down and broke the bottle. Please, mister, won't you give me some more for my mommy?"

The druggist went around the counter, embraced the child and assured her, "Sweetheart, of course I'll give you more! Don't cry. It'll take me just a minute."

Glowing with wonder at what God had done, even while he prayed, the druggist went home that night with a new-found joy in his heart, and a personal realization of the Lord Jesus Christ.

How wonderful the assurance of God's Word, "Call upon me in the day of trouble: and I will deliver thee." (Psalms 50:15)

Selected by Leona Miller

SISTER ROSA

Sister Rosa, your spirit's gone,
For it has left this earthly home,
Has now returned to God on high;
To us you've bid the last goodbye.

Your friendship here was very sweet;
We seek up there once more to meet
In realms of joy with God above
And Christ the Lamb in endless love.

Sister Rosa, your labor's done;
No more you'll walk beneath the sun;
You have finished your mortal life,
Are resting now from pain and strife.

Your faith in Christ did shine so bright,
A reflection of God's pure light;
Its memory cheers us on the way,
Where Jesus is to endless day.

Sister Rosa, our hearts are sad
To break the friendship we have had,
But there is hope in our sorrow;
We'll greet anew some glad morrow.

Happy morrow! Jesus will raise
All His redeemed to sing God's praise;
Everlasting life most glorious,
Over death and hell victorious.

—In memory of Sister Rosa Brovont
By Hollis Edward Flora

FINAL FLIGHT

After dinner on a recent Sunday, my wife Sarah was watching our young ones as they played with much animation and imagination so that Bro. Leslie, Sister Martha and I could visit the Chateau Convalescent Home. We went to visit Bros. Ernest Wagner and Joseph Rumble.

This was a visit I will always remember because it crystallized in my thinking the manner in which faithful Christians meet great personal tragedy and approaching death.

I would guess this was my third visit with Bro. Ernest. He is such a wonderful person. I can't help but marvel at his courage and good spirits. What a sense of humor he has! His smile makes me so happy. I am so glad to count him as a friend.

Bro. Ernest, of course, is not near the final stages of life, yet he is a grand example of how a perfectly keen mind and youthful spirit can be imprisoned in what we might call an almost useless body. Oh, but the Holy Spirit which Bro. Ernest has asked to dwell with him, in that quiet frame, has taught all of us so much. How he has taught me of Christian faith. Only a godly man could have withstood over a decade of such affliction yet still radiate God's peace. Without saying a word, Ernest is able to remind us that even with all of his problems, all is well with his soul. Ernest may not have the use of two legs, an arm and a voice, yet he does have Jesus--a Jesus which Ernest projects in all His majesty, infilling him completely and giving him the peace that goes beyond earthly understanding.

I had never met Bro. Joseph Rumble. Little did I realize I was to meet two Joseph Rumbles that afternoon--one through my eyes, the other through the eyes of his daughter, Lois Root.

My first impression of Joseph was that of an old man--one who, I initially felt, was but vaguely aware of his surroundings.

Leslie introduced me. As I approached Bro. Rumble

I began to see a younger and younger man. Eyes never lie. We saluted and I could tell Joseph wondered who I was. His mind was inquisitive; it was sharp; it was young.

It is a wonder to me how our physical bodies grow old and break down, yet in our minds we never seem to age--just, hopefully, get wiser.

And so it seems with Bro. Joseph--an eternally young mind and soul again imprisoned in a mortal body. I saw a soul approaching the final stages of its earthly existence--a soul about to take off on its greatest journey. How he must be anticipating it; his excitement must be awesome.

I can remember a couple of years ago being at JFK International Airport in New York. Sarah and I were about to leave for Paris and were waiting in the departure area for our flight number to be called. I cannot tell you how excited I was--how I was looking forward to that adventure. I had heard so much about the city. Sarah and I were looking forward to sharing many lasting memories.

We were leaving our children half a world behind and flying into unknown situations that caused more than just a little apprehension. Yet our excitement, our anticipation was so great we could think of few things to have kept us from departing.

I imagine that is the way it must be with Joseph Rumble. He is now in the departure area waiting. . . . waiting for his flight to be called. His adrenalin must be building. The excitement of knowing the Lord is about to call him to glory. . . . to bring him to his final reward must be hard to contain.

As we were about to leave, Lois Root came into the room. We sang a song for Joseph before Leslie led us in a short prayer.

While singing, I watched Lois as she was looking down on her father. There was so much expression in her face. It didn't convey pity or anger; rather, radiating from her eyes--in fact, from her entire being--flowed an expression of pride. Pride that this man was her father, pride for the teachings he had given her, pride that he had fought the good fight

and was, even yet, continuing in his faith, knowing that eternal life is just around the corner--just a flight away.

In watching Lois Root I could see all these things. As I looked back on Joseph Rumble I no longer saw the old man--the man trying but not able to express himself in a way I could understand. Now I saw him in his prime--fulfilling God's plan for his life with a willing and obedient spirit.

As I bid Bro. Rumble good-by, I told him I wished I had known him twenty years earlier. How I could have learned from him. But, you know, he taught me quite a lot during the fifteen minutes we spent together. I hope I will learn more from Joseph Rumble before he is called for his final flight.

--John Schonwald
Modesto, California

TYNDALE GAVE HIS LIFE

Four hundred and twenty-five years ago, it was a crime to own a Bible in English. The ban was broken by a few courageous men of God whose eyes were open to the need of the people for a Bible they could read. One of the greatest of this little company of heroes was William Tyndale. Because he vowed, "Every plowboy should know the Scriptures," he was forced to leave his native England, never to return. Working in Europe, he labored long years to translate the Bible into English. He printed the first English New Testament in 1525 and with the help of friends smuggled thousands of copies into England. Finally he was arrested and held in solitary confinement in a cold, dark jail in Vilvorde, Belgium. Then he was choked and burned at the stake. William Tyndale gave his life to give us our Bible.

—From a tract by the American Bible Society.

HISTORICAL

HISTORY OF THE HOLY BIBLE

For this issue we offer the introduction of Matthew Henry to his commentary on the book of Genesis. Matthew Henry, born in Wales in 1662, produced his original commentary of the Bible in five volumes. It has been useful to generations of Christian students for over 250 years.

We have now before us the holy Bible, or book, for so bible signifies. We call it the book, for it is incomparably the best book that ever was written, the book of books. We call it the holy book, because it was written by holy men, and indited by the Holy Ghost. The great things of God's law and gospel are here written for us, that they might be transmitted to distant places and ages more pure and entire than possibly they could be by report and tradition. This is the light that shines in a dark place (II Peter 1:19), and a dark place indeed the world would be without the Bible.

We have before us that part of the Bible which we call the Old Testament. This is called a testament, or covenant, because it was a settled declaration of the will of God concerning man in a federal way, and had its force from the designed death of the great testator, the Lamb slain from the foundation of the world. (Revelation 13:8) It is called the Old Testament, with relation to the New, which does not cancel and supersede it, but crowns and perfects it, by the bringing in of that better hope which was typified and foretold in it.

We have before us that part of the Old Testament which we call the Pentateuch, or five books of Moses. In our Saviour's distribution of the books of the Old Testament into the law, the prophets, and the psalms, or Hagiographa, these are the law.

We have before us the first and longest of those five books, which we call Genesis, written, some think, when Moses was in Midian, for the instruction

and comfort of his suffering brethren in Egypt: I rather think he wrote it in the wilderness, after he had been in the mount with God, where, probably, he received full and particular instructions for the writing of it. Genesis is a name borrowed from the Greek. It signifies the original, or generation: it is a history of originals--the creation of the world, the entrance of sin and death into it, the invention of arts, the rise of nations, and especially the planting of the church, and the state of it in its early days. It is also a history of the generations of Adam, Noah, Abraham, etc. The beginning of the New Testament is called Genesis too (Matthew 1:1), the book of the genesis, or generation, of Jesus Christ. Blessed be God for that book which shows us our remedy, as this opens our wound. Lord, open our eyes, that we may see the wondrous things both of thy law and gospel!

--Matthew Henry's Commentary,
page 1
Leslie F. Church, Editor

100 YEARS AGO

(This article appeared in the April, 1882,
Vindicator. The writer was Samuel Leedy.)

LOVE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16)

How plainly the nature of God is revealed in His word, and when we behold His nature, so far as our knowledge and understanding will reach, we, with the divine writer, must say, "God is love" or that His nature is love. Surely the love of God towards man was great. Time and again man sinned against His will; and after all his disobedience, when there was no eye to pity nor arm to save, God so loved man that He gave His only Son for our redemption. And in the life of Christ, behold how He went about doing good. And we

must conclude that all His acts of kindness came from the nature He possessed, which was love and good will to men. And, reader, if you will turn to St. John 15:9, you will see how great Christ loved His disciples. It reads thus: "As the Father hath loved me, so have I loved you. Continue ye in my love." In order to continue in His love we must keep His commandments.

Dear brethren and sisters, can we not rejoice that we have a Friend who loves us even down to this day and evening of the world? And His love was so great that He lay down His life for us. "For greater love hath no man than this, that a man lay down his life for his friends." (St. John 15:13) Should we not then return our love to God and His Son, and should we not love one another since the members constitute the body of Christ? How necessary it is that the members of the body love each other, for where there is love there is peace, joy, and oneness of mind.

While writing on the subject of love, my mind runs with sorrow to the condition which the church came to. If the church had continued in her first love and in her first mind, she would never have come to the divided state as at present. Then brethren, let all endeavor to watch the borders of Zion, and for the love we have for her keep out all that is calculated to do harm, and by so doing maintain the spirit of love and oneness of mind.

—Selected by John Schonwald

Samson may have looked better after he had his hair cut, but he lost his power. The world, the flesh and the devil have given the churches a hair cut. We have renounced our separation and have become conformed instead of transformed. And unless there is repentance and humbling before God and confession of sin from top to bottom in our major church bodies, God may use some irregular means as He has done before to call men back to Him.

By Vance Havner in It Is Time.

"Lessons From Nature" Series

CRYSTAL WATERS

Not so very far from my boyhood home is a high hill. At the base of the hill is a small cabin-like shelter with low stone walls and a timber roof. In one of the walls is an iron pipe, and flowing from the pipe is cool, pure springwater. We boys always loved to stop there and drink when we were passing by.

Everyone enjoys water that is pure. If a bit of dirt is seen in our glass we dump it out and fill the cup again. Those who live in hilly or mountainous areas like to see large waterfalls and springs and mountain streams running with water that is crystal clear, as pure as the sunlight and air around it.

We prefer to eat food that is pure, too. Did you ever complain about some dried egg on your "clean" breakfast plate or remove a hair from your soup or salad? And we like to breathe air that is fresh and pure--unpolluted with smoke or mold or strong fumes.

God, too, likes purity. His thoughts are pure. His words are pure words, and his laws are pure and right. And how He rejoices when He sees his children walking in ways that are clean and upright. But how it grieves Him, and how it disappoints our guardian angels when we allow impure thoughts to fill our minds--thoughts we would be ashamed for others to know. And impure words and impure actions--how sad when we allow our lives to be stained with impurity when God has given us so many pure and wonderful things to think of and say and do. May we be very careful to live lives as pure as springwater; for "even a child is known by his doings, whether his work be pure."

--Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

THE BRIGHT AND MORNING STAR

Isaiah 9:6

WONDERFUL! Ah! can it really be
He came from Heaven just for me?
To die for my sin, to carry my grief,
To suffer in silence, to give me release?

COUNSELOR? Yes, if I only give heed,
His word can supply my every need.
His still, small voice will faithfully guide
If I only obey and walk by His side.

THE MIGHTY GOD! The greatest is He
Though small enough to live in me.
He left His throne; He came to earth
As a little child of humble birth.

THE EVERLASTING FATHER, the three in one;
The mighty Father, Spirit, Son;
Yesterday and today, the Almighty He;
The same through all eternity.

THE PRINCE OF PEACE, at Thy birth
Glad angels sang good will and peace to earth.
Thou didst bring to earth the peace that's mine,
Thou precious, royal Prince divine.

—Salome Lehman

Selected from the

Exchange Messenger

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BETHLEHEM'S TREASURES

As I write I am holding a tiny child. He needs comfort just now from one of the many irritations or pains babies must feel and cannot describe. He is so helpless--so in need of care. Seeing him, it is difficult to picture the Son of God a tiny baby, being born in Bethlehem, taking on our troubles and needs. God was manifest in the flesh.

Hebrews 2:16 says, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." This is what happened when Jesus was born of the virgin Mary, a Hebrew girl of the lineage of Abraham through King David. But Abraham was long gone and so was King David. Genesis 25:8: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." About David is written, "So David slept with his fathers, and was buried in the city of David." (I Kings 2:10) They both died. And such was the destiny of the earthly part of all men with only Enoch and Elijah as known exceptions to this decree of death.

Therefore, to "take on him the seed of Abraham" meant to become susceptible to death. In fact, Hebrews 2 indicates that this is the very reason He did take on Him this condition of humanity. Verse 9 reads, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Verse 14 and 15: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."

In this last verse is mentioned the bondage men can be in if they are afraid to die. Death is an enemy, and it will eventually be no more. But since the victory of Jesus' resurrection, death holds no power over those born of the Spirit. We need not fear this enemy or be in his bondage.

Paul did not fear death. ("For to me to live is Christ, and to die is gain." Philippians 1:21) Apparently, neither did the thousands of other Christian martyrs. According to their testimonies, their fear was that they might be tempted to yield and deny Jesus in order to save their lives. They realized they were human and might slip back into this fear. Jesus told us, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35)

We have a hymn that says, "Poor Bethlehem's treasures are treasures indeed." If it is true that Jesus was born for the purpose of "(abolishing) death, and (bringing) life and immortality to light through the gospel" (II Timothy 1:10), then indeed this is valuable treasure. How many men have paid their fortunes to doctors and even to sorcerers and witch doctors to somehow keep from dying or even to put off death for a few years. The man in Texas executed recently for murder sent appeal after appeal--one just minutes before his death--that he might have that awful experience postponed. But for those redeemed by the blood of Jesus, this experience is not dreadful and can be welcome when we see the hope beyond the grave.

Though we know that men will give fortunes and appeal earnestly to postpone death, we know also how utterly ineffective such things are. Wealthy people were on the Titanic, but they went down with the rest. Men of wealth from Solomon and Nebuchadnezzar to the Kennedys and Rockefellers of our time still face the same experience. And only in Christ is there value or power sufficient to make any difference whatever in changing that experience.

Therefore we believe the words, "Jesus was born to

die." First He had to be born. And since His death and resurrection were effective in overcoming death, then the treasures of Bethlehem--and Calvary--are treasures indeed, sufficient treasure for the ransom of our souls from death--for eternity. --L.G.

CHOICES

We are all making choices every day, whether temporal or pertaining to our spiritual life. Our choices will either be governed by the flesh (this selfish nature) and the devil (the father of lies) who is trying to destroy us or by the Word and Spirit of our God, Who desires us to find true joy, peace and happiness. If we choose to take the carnal way, we will find enjoyment for a season in earthly pleasures and in gratifying the flesh and mind but nothing that really satisfies or is lasting. ". . . The way of transgressors is hard." (Proverbs 13:15)

The Lord's way is not often the way man would think but is contrary to the flesh so that we cannot do the things that we would.

We can see, as the newborn begins to develop, the selfishness and demanding of his own way soon begin to show; also, wanting to be noticed, to be praised and honored. I believe to appreciate each other is right and good, but as we develop spiritually, we will realize that every good thing comes from above, and the Lord deserves the praise.

The Lord Jesus has come to redeem us and cleanse us from all unrighteousness. May we truly be grateful for the forgiveness of sins and the cleansing process that can be accomplished by the Spirit He has given each child of His. Lord, help us truly to see the liberty there is in following Thee by Thy Spirit and the bondage in taking our own way and being influenced by Satan's power! The choice we make will affect the kind of spirit we have. There are many spirits gone out into the world. I found it interesting in my study to see the many kinds of spirits, both bad and

good. Here are a few: spirit of bondage (Romans 8:15), spirit of error (I John 4:6), spirit of fear (II Timothy 1:7), spirit of jealousy (Numbers 5:14,30), perverse spirit (Isaiah 19:14), spirit of slumber (Romans 11:8); unclean spirit (Matthew 12:43), a broken spirit (Psalm 51:17), faithful spirit (Proverbs 11:30), good spirit (Psalm 143:10), humble spirit (Proverbs 16:19), spirit of meekness (Galatians 6:1), patient spirit (Ecclesiastes 7:8), and spirit of truth (John 14:17).

Jesus told Nicodemus, "Ye must be born again," and "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:7,5) If we have believed, repented, and been baptized for the remission of sins, we have received the gift of the Holy Ghost. May we keep on believing, repenting when necessary, and we will be endued with power from on high to carry us through the most difficult situations. May we stay humble, realizing where our strength comes from.

Just before Jesus was betrayed by Judas, as He was praying to the Father on behalf of His followers, He said: "Sanctify (to dedicate; to set aside for holy uses; to make holy) them through thy truth: thy word is truth." (John 17:17) Also, Jesus told Satan in His temptation in the wilderness: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4)

It is amazing, all the denominations; and probably all have some good. But how the Lord must look down in displeasure at holding one part of truth so strong and denying another part. All the truth is for our blessing and good. The Lord's way is truth. We will either be influenced by tradition and philosophy of men or be led in truth by the Word and the Spirit. The thought of truth has come to me like a large tree, with the roots being the Lord and truth flowing upward through the trunk and into all the branches, twigs, and leaves. It is so easy for puny man who can be so prejudiced to get off balance and go from one extreme

to another in any part of God's truth.

I wonder if we don't come short of the will of God more in sins of omission than sins of commission. By this I mean failing to yield to the Spirit of God. It is easy to walk by the letter and in a form, but the Bible says, ". . . The letter killeth, but the spirit giveth life." (II Corinthians 3:6) Life can be an exciting adventure if we can only learn to deny self and follow our Lord, trusting Him for everything.

I heard a little story I thought gave a very good lesson on faith and trust. A certain man had stretched tight a cable across and above the Niagara Falls and was able to walk over, pushing a wheelbarrow in front of him. Faith believes he can do it; trust is getting in the wheelbarrow and riding. Another lesson I received was from a cartoon of a man driving his car up a mountain road with signs reading, "Stop ahead! Dead end!" The picture showed the road ending at a drop off of hundreds of feet down. As the man was speeding toward the drop off, he was saying, "Nobody tells me what to do."

May we be teachable, and may our foolish pride be still. "Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." (Proverbs 8:33-36) "The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness. Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die." (Proverbs 15:9,10)

May we sit at the feet of Jesus and receive instruction.

Written in love, that we all may have a richer, fuller, more abundant life in Christ.

--Kenneth Garber
Hughson, California

WHEN I WAS A CHILD

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

Clear childhood memories are one of the many blessings of old age. The "childish things" were long ago put away. But the richness of this verse is indeed a lifelong blessing written in simple words.

Ah! Yes! As a child, I spoke.

To understand, to think and to reason, words must come first. All people and things have word names that must be learned first. Even so did God communicate His thoughts and directions to man in knowledgeable words to Adam and Eve.

Whatever my first babbled efforts to speak may have been, the first words of memory were "Mama", "Papa". Their still youthful, loving faces are etched in my first memories. There were many love and happy laughter times, when I knew that I was not only wanted but also belonged to them and the family. Although I soon knew their names with which friends addressed them, I had no thought to call them "Joe and Annie". Somehow in "papa" and "mama" the dignity and honor of the family and home was upheld, even as expressed in Ephesians 6:2, "Honor thy father and mother; (which is the first commandment with promise. . .)"

Many years later, when parents ourselves, were we to realize how these words of parental honor from innocent lips have a compelling influence on the parents to do their best. (And, praise the Lord, they still do.)

How the mind of the child reaches out for the names of things! And with what joy the family enters into this experience of childhood learning! How gracious and how precious are true words on innocent lips, as the little voice and tongue struggles to pronounce correctly. In repeating the words used in the home, the child is learning not only words, but of much more consequence, their meanings, as the understanding and

thoughtful reasoning grow with the words.

Profane words, angry words, untrue words soon sully and corrupt the innocent mind of the child. They stir up the latent fallen nature within, casting doubt and dishonor on parent and home. Not only so, but (Prov. 15:1) "Grievous words stir up anger." The testimony of the Christian home depends largely upon the words used by parents and children. Jesus' words of "Spirit and of life" carry a daily message to young and old. Matthew 12:37: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Household ties are strengthened as the parental love for the child is felt in the child's heart as it understandably speaks the household names of its parents. Of course, parent, you declared and taught the child to say it, but you taught it the truth. Your heart truly rejoices as innocent lips learn to sound the names.

Scriptures show the naming of the baby to be a matter of deep concern for home and friends. It can and should be a time of sweet togetherness as a new human life is launched on its course. Parental bestowed names of children are known to God and have often been used by Him, even at times to awaken a sleeping child. In I Samuel 3, little Samuel's response is beautiful with a deep meaning: "Here am I," and finally, "Speak, Lord; for thy servant heareth." Samuel's career as prophet started with these words. A deep understanding with thoughtful reasoning filled his heart and mind as "he opened the doors of the house of the Lord" in the morning. Verse 18 shows him as obedient to both the Lord and to the Lord's priest.

A God-given responsibility rests upon the child from the first awakening of the mind to meaningful words. Obedience, properly taught from birth, falls in place as the little one happily speaks the parent's name with honor.

The naming of God's first-begotten Son (Hebrews 1:6) was a matter that concerns both heaven and earth. "Jesus" speaks of "God's salvation" to a world of lost sinners. The fullness of this name, its meaning and its power, goes far beyond the natural mind of

man. Its use through nineteen centuries has not exhausted its power of a daily salvation from sin and the ultimate salvation of a new resurrected body in which to enjoy and praise God forever.

There is nothing really new in Satan's modern attack upon the Christian home and its testimony. Today's nationwide appalling breakdown of homes and home life is clearly the work of Satan and his hosts. Each Christian couple in starting and maintaining a Christian home is facing an ancient foe of God who well knows the power of subversive words of deception. In atheistic denial of the God of the universe and His Words of Truth, the fact of sin is denied, and the words of any language become as playthings for anyone's use; written covenants become of no more value than the paper on which they are written; "great swelling words of vanity", (II Peter 2:18) and "great swelling words" of the ungodly (Jude 16) may well be applied to much of the great avalanche of words spoken and printed today. The Christian standard of words of Truth is in our Bible. The abiding Holy Spirit within ever reminds us that God is listening to each word we say.

Bible prophecies indeed speak of dark days ahead. "We will not hide them from their children." (Psalm 78:4) So have Christian children been instructed through the centuries in this truth of God's Word. But they were also given "songs of deliverance" (Psalm 32:7) and of final victory over death and hell through our Savior and Lord Jesus. The Spirit and the understanding are active in young and old in true Christian song.

In those dark days of the First World War, my mother's favorite song chased away much gloom and threatening fears. The verses I remember best have now stood the test of many such dark days and years.

Should coming days be cold and dark,
We need not cease our singing;
That perfect rest naught can molest
Where golden harps are ringing.

Let sorrow's rudest tempest blow,
Each chord on earth to sever,
Our King says come, and there's our home
For ever, oh, for ever!

--James D. Cover
Modesto, California

THE LORD IS BORN!

Into this world of sin and scorn
The holy Son of God is born;
Eternal light of life and hope,
No more in night need we to grope.

Into this world, troubled and torn,
The promised Prince of Peace is born;
God's love so great He brings for all,
Hard hearts from hate and war to call.

Into this world, sad and forlorn,
The Word of God in flesh is born;
'Tis Christ the Lord, a baby boy;
Glad angels sing with wondrous joy.

Into this world, weary and worn,
A Redeemer for man is born;
Mighty Savior in a manger,
Come to rescue from death's danger.

Into this world with crown of thorn,
To bear the cross, Jesus is born;
The Lamb of God, faithful and true,
To bleed and die for me and you.

Into each heart of sin's pride shorn,
The Son of God anew is born;
"Glory to God, peace on the earth,
Good will to men at Jesus' birth."

Chorus: Sing with great joy, hail happy morn;
With angels sing, "Jesus is born!"
Sing in your heart, God's love adorn,
"For unto you the Lord is born!"

--Hollis Flores

THE COUNSEL OF THE YEARS

As time incessantly glides onward
On its swift, untiring wings,
It has taught us many lessons
By its silent counsellings..

There were lessons long in patience
That sometimes were hard to learn,
When from our own desires and wishes
Many times we had to turn.

But harder still, I think, the lessons
That all must learn from day to day
Is how to meet and cope with changes
That are bound to cross our way.

So much we need the Christian graces,
And it takes a goodly sum,
Of faith and fortitude and courage
To meet these changes as they come.

Oh, for strength to take with kindness
The wise counsel of the years;
Surrendering youth, its joys and beauties,
Without murmurings and tears.

And to see with undimmed vision
Beauties that age holds in store,
With life's cares and tears behind us,
And bright hopes of Heaven before.

By Stella Wenger Good
Selected by Amos Baker

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

—Galatians 4:5

HISTORICAL THE BOOKS OF MOSES

The first five books of the Old Testament are called the "Books of Moses" and also the "Pentateuch". (Penta means five.) They have always been attributed to Moses as the writer though modern scholars would question even this. We believe, however, that he had ancient records of Creation and early history which he incorporated into his account. All the events recorded in Genesis, covering a period of about 2500 years, occurred before Moses' time. Exodus begins with God's people Israel in Egypt and the birth of Moses which has been placed somewhere near 1500 B.C.

Matthew Henry writes in his introduction to his commentary on Numbers: "The titles of the five books of Moses, which we use in our Bibles, are all borrowed from the Greek translation of the Seventy, the most ancient version of the Old Testament that we know of. But the title of this book only (Numbers) we turn into English; in all the rest we retain the Greek word itself."

The "Seventy" mentioned above or "Septuagint" was the 250 B.C. Greek translation of the first five books and later of the rest of the Old Testament. Encyclopaedia Britannica gives the reason for this ancient translation from Hebrew: 'That population (of the Jews in Alexandria) had been steadily increasing since the time of Alexander the Great, and while remaining loyal to the Hebrew faith had lost its knowledge of the Hebrew tongue, without acquiring that Aramaic equivalent which had become the common speech of Palestine, and in which the law and the prophets were expounded in the synagogues of Palestine. Faced by sheer necessity, the pious Jews of Alexandria were resolved to understand the Scriptures which were read to them in their own synagogues, and they overcame the age-long prejudice of the authorities at Jerusalem against the writing of Scripture in any but the old holy form. It was natural to begin with the law, and the Greek version of the Pentateuch dates from the

beginning of the third century B.C." (Vol. 20, p. 336,
Encyclopaedia Britannica, 1952)

For testimonies concerning Moses as our writer, we present some Scriptures. Jesus said (John 5:46), "For had ye believed Moses, ye would have believed me: for he wrote of me."

II Corinthians 3:15, "But even unto this day, when Moses is read, the vail is upon their heart."

Romans 10:5: "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

Acts 26:22: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

Acts 7:37: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear."

Mark 12:26 (Jesus' words): "And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?"

I Kings 8:56 (Solomon's words): "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

These and many other Scriptures identify Moses as the writer of these books. It doesn't mean that he had no assistants to help him.

We might raise many questions about writings as ancient as these. How did Moses receive the records from before his time? What "paper" did he write on? What did he use for pen and ink, and what was his "desk" like? Who wrote the final words of Deuteronomy recording Moses' death and burial? Perhaps Joshua? We might wish for these answers and many others. But the important part is that we have this most ancient of all records, even though ours are copies and not

original manuscripts. Without God's guardianship of His sacred truth, it would have been destroyed long ago. Enemies are at work trying their worst to discredit God's Word or in some way to make it ineffective or question its authenticity. But it stands and ever shall stand a record and a monument to the grace and mercy of our Heavenly Father. --L.C.

100 YEARS AGO

This poem appeared on the front page of the May, 1882 Vindicator. The poet is not named.

SOWING AND REAPING

I saw the farmer toil
On rough and rugged soil;
From early morn 'till night,
He worked with mind and might.

The year rolled on; and then
I viewed his lands again,
I found the ground well-tilled,
His spacious barns well filled.

His was a rich reward;
And yet I know, dear Lord,
He must have toiled in vain,
Without Thy sun and rain.

I thought of other soil
On which Thy children toil,
To root out weeds of sin,
And plant Thy grace within.

There is a little spot
There Thou hast cast my lot;
Thou hast consigned to me
Young hearts from sorrow free.

I've sought by toil and prayer
To reap a harvest there;
When will that precious field,
A plenteous harvest yield?

I've tried to sow Thy truth,
Through many years of youth;
I've marked the tender shoot
And hoped for early fruit.

But human hearts, we find, ~~are soft~~
Like mother-earth inclined ~~to soft~~
To nourish thorns and weeds ~~soft~~
Instead of precious seeds. ~~soft~~

--Selected by John Schonwald

THE HEAVENLY STRANGER

No warm, downy pillow His sweet head pressed;
No soft, silken garments His fair form dressed;
He lay in a manger,
This heavenly Stranger,

The precious Lord Jesus, the wonderful Child.

No jubilant clang of rejoicing bell

The glorious news to the world did tell;

But angels from glory ~~as at his lowly manger~~
~~sang sweetly the story~~

Sang sweetly the story
Of Bethlehem's Stranger, the Saviour of men.

Thou heavenly Stranger, so gentle and mild,

Though born in a manger, the Father's own Child;

We'll worship before Thee

And praise and adore Thee,

And sing the glad story again and again.

—Ada Blenkhorn

BIRTH

FLORA - A son, Ryan Lee, born November 23 to Buford and Joan Flora of Nappanee, Indiana.

ADDRESS CHANGE

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"Lessons From Nature" Series**DAILY GIFTS**

Thank God for joys of life so free--
The sun that shines in majesty,
The fragrance of the morning air,
The songs of nature everywhere,
The notes of praise from birds that sing,
The flashing color of their wing;
The flowers growing on the earth,
The dancing water's endless mirth,
The golden grain that lifts its head
To promise us our daily bread;
The mountain peak, the stretching plain,
The freshness following the rain--
All these are wonders shared with me!
Thank God for joys of life so free.

How many times we forget about the gifts of God! Through the night we sleep soundly, unaware that each heartbeat is part of His precious gift of life. We awaken, stretch, yawn, seldom remembering that each fresh breath of air is another of God's gifts. God has designed us with a wonderful body (a most generous gift), a mind that can think and plan (another amazing gift), the freedom of choice, eyesight and other senses, and so many more gifts that no man living in this world is able to think of them all!

And to think that these most precious gifts are free! May we treasure them--use them well--and love the Giver.

--Stanley K. Brubaker

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